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# Ein Amerikaner Jewish Times Outlook



*May your New Year be Sweet!*





# editorial

## The Golem Legend Holds A High Holy Day Lesson

By Rabbi Alexander M. Schindler

Today's Jewish denominational wars afford a timely reason to recall the legend of the Golem—the giant made of clay charged with protecting the Jews of medieval Prague. The Golem was brought to life by having the ineffable name of God impressed on its forehead.

The legend aptly reflected the Jewish condition of the time—a hated people driven by oppression and endangered by outside forces. But we were united in our Judaism—by our belief in God as an animating, creative power.

Jews have come a long way since then. Today, we are capable of defending ourselves, and, from that standpoint, we remain united. We now have political clout, a military presence, economic influence and cultural impact. Still, while we no longer require a Golem to be our defender, we have succeeded in inverting the Golem legend: We are now divided into warring religious and ideological factions, constructing our own Golems and animating them according to our differing interpretations of the Divine Name and Will. Then, we dispatch these partisan Golems to do battle with each other in public, creating a spectacle full of sound and fury.

The extremist Orthodox prohibits their adherents from ever setting foot in a Reform temple. Reform fanatics view every Orthodox Jew as a potential zealot assassin. And the secularists simply say, "A plague on both your houses."

The fraying of Jewish unity is a cause for deep concern. Amnon Shahak. A reporter asked Israel's military Chief of Staff recently whether he was worried more about the eroding public status of the Israel Defense Forces than about Syria's steady buildup of missiles and chemical weapons.

"Neither," he replied. "What really bothers me is the dissension within Israeli society, which, in recent weeks, has gained dangerous momentum."

Another well-known Israeli, Orthodox writer and observer David Hartman has warned about "the new partition of Israel. . . between an ultra-Orthodox Israel with its capital in Jerusalem and a secular Israel, with its capital in Tel Aviv."

Disputes are nothing new in Jewish life. Our history has never been marked by a universally accepted ideology—at least not since Sinai. If there had been no differences of opinion, the entire Talmud itself could have been encapsulated in a single volume. The assumption that all in the past was sweetness and light—that there was a time before the Orthodoxy—conflict, when consensus reigned within Judaism—is a myth. Every era of our history has seen clashes over political and social concerns—and especially over religious issues.

But simply because these conflicts failed to fracture the Jewish world in the past does not mean that today's disputes will also resolve themselves with the passage of time and the impact of unfolding events. What is



needed in the first instance is for all parties to have the strength and honesty to commence a cheshban hanefesh—a self-reckoning of the soul. Every journey to our fellow Jews is first a journey inward into our own existence. A Jewish dialogue must be undertaken in a spirit of humility. There can be no justification for the arrogance of fundamentalist certainty or the disdain of freethinking skepticism. Nor can there be room for demonizing fellow Jews.

A second requirement for achieving harmony among our people is mutual respect. Even though we remain ideological adversaries over the most contentious issues, there is an obligation to approach each other with open ears and hearts. The ancient opposing schools of Hillel and Shammai can serve as our exemplars. The Talmud says: “They showed love and friendship toward one another, thus putting into practice the injunction ‘love you truth but also peace.’ Each informed the other when practices contrary to the ruling of the other were being enacted. Each married the sons and daughters of the other house. And each eventually heard a divine voice intervening in their disputations, which declared: ‘the uttering of the one and those of the other are both the words of the living God.’”

If we are to build the Jewish future upon the ashes of our recent past, the participation of each of the branches of Judaism is indispensable. The liberal Jew benefits from the scholarship, the devotion to Israel, and the fidelity to the mitzvot and the intense energy of the Orthodox. The Orthodox benefits from the worldly involvement, the philanthropic impact and the outreach capability of the liberal Jew.

On such issues as residual anti-Semitism, Israel’s safety and the preservation of Jewish history and culture, we must stand shoulder to shoulder. If nothing else, the memory of the Shoah impels us to do so. Let us never forget that those who sought to destroy us made no distinctions among us. They killed us all, no matter the adjective with which we defined our Jewishness. We were brothers and sisters in death. We must remain brothers and sisters in life.

*Rabbi Alexander M. Schindler is the president of the Memorial Foundation for Jewish Culture, immediate past president of the Union of American Hebrew Congregations—central body of Reform Judaism—and vice president of the World Jewish Congress. This article is based on an address at the Memorial Foundation’s 1997 meeting in Prague.*



*May the flame of our  
commitment  
illuminate our deeds  
In the year and  
decade ahead*

*Best wishes  
for happiness  
and prosperity  
In the New Year*

*Geri Zhiss  
Editor*

*Estelle Hoffman  
Associate Editor*

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MENACHEM AV-ELUL 5757  
Publisher  
The Blumenthal Foundation

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The American Jewish Times  
Outlook Is Published By The  
Blumenthal Foundation  
A Non-Profit Organization  
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PO Box 33218, Charlotte, NC 28233-  
3218 Letters to the editor are welcome.  
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mail can be published.**

DEADLINE for FUTURE ISSUES  
October Issue - September 1  
November Issue - October 1  
December Issue - November 1





by Stephen Birmingham

# Family Ties

In German, the word is *Familiengefuhl*, meaning a sense of family. In Hebrew, the word is *mishpocheh*, and the closest thing to it in English is "clan," but even that translation is not encompassing enough. To Jews, the concept of *mishpocheh* extends beyond parents, grandparents, children, aunts and uncles. It stretches to include cousins of the first, second, third and fourth variety, and as many times removed as you can count, and it also embraces all one's ancestors, as well as future generations as yet unborn. It is a concept bounded by no limits of the imagination, or of time. Perhaps the highest compliment you can pay a Jew is to say that he or she comes from a fine *mishpocheh*.

The idea of this extended Jewish familyhood also includes an element of acceptance, even forgiveness. I once overheard two cousins arguing about a relative. "But Uncle Morty is a snake!" the first one said. "Yes, but remember that he's our snake," the other shot back.

In the United States, where Jews have enjoyed more freedom than in any other place, or at any other time in their long history, many Jews have become secularized, assimilated, or even Christianized through intermarriage, and yet the notion of *mishpocheh* still runs very strong and very deep. It can even be said to have replaced religion in many families. New York's Seligman family is an example. The Seligmans, originally from Germany, made a huge fortune in international banking during and after the Civil

War. Though proud of being "Jewish", the Seligmans were not particularly pious or observant Jews. One Seligman became a Methodist, another an Episcopalian, and still another helped found the Ethical Culture Society. One Seligman who hung a mezuzah beside his front door was considered "peculiar." And yet what the Seligmans lacked in piety they made up for in *Familiengefuhl*. The eight original Seligman brothers all had large families, and these large families carried on the tradition by having large families of their own until, at one point, there were 243 days out every calendar year that marked Seligman family birthdays or anniversaries of some sort.

Today, the American Jewish community has become so disputatious and divided that it is hard to say whether there is a real Jewish community or not. It is not just a case of secular versus the pious, or the mildly assimilationist versus the convert. There are also the three mainstream branches of Judaism; the Orthodox, the Conservative, and the Reform, none of whom quite see eye to eye with the other two.

Matters of social status create divisions, too. The old line Sephardic Jews, who trace their American roots back to before the Revolution, consider themselves a kind of aristocracy of Jewry, while later-arrived Sephardim, who arrived here from Greece and Turkey in the 1930s are not invited to join this little club. German Jews, who came to America in the mid-19th century, and who eclipsed the old Sephardic families in

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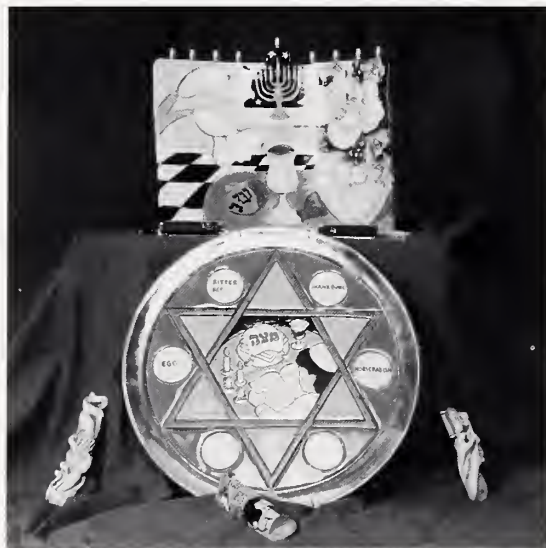
terms of numbers and economic power, now tend to link of themselves as the Jewish elite. But even the Germans are factionalized. "The best Jews came from Frankfurt," the Germans who came from Frankfurt like to say.

Still, there are certain strengths of character that often seem to unite all Jews. One is a sense of humor, and an ability to shrug or laugh off bad luck. From this has come what might be called Jewish adaptability, a flexibility and resiliency that has helped the Jews survive as a people for thousands of years, and which can be translated into something as simple as a willingness to cut the cloth to suit the customer.

And, while there are many vehement interpretations and answers to what "Jewish"

really means there are still powerful traditions that bind these factious people together. These might be described as Jewish core values. There is love of learning, for one thing; theirs is the oldest system of compulsory education in the world. There is a commitment to social, cultural, and political awareness that can evolve only through education. There is the Talmudic principle of *tzedaka* or righteousness, which translates into a belief in helping one's fellow man. America's first philanthropist was Judah Touro, a Sephardic Jew even though he wasn't very Jewish, and joined the Episcopal Church. And, above all, there is the overriding devotion to the idea of the Jewish family. And, since many Jewish businesses have been family businesses, a little *Geschaftegefühl* mixed with the *Familiengefuhl* has never seemed inappropriate.

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**ROSH HASHANA  
NEVER ON SUNDAY  
AND OTHER  
'SECRETS' OF THE HEBREW CALENDAR**

by Sharon Kanon

**CALENDAR**

“Thirty days hath  
September,  
April, June and  
November...”

According to Maimonides, the great Jewish commentator of the 12th century, the astronomical calculations necessary to compute the Hebrew calendar were “deep and difficult” and the “secret of the calendar” was only known to the great sages.

As the length of hours and days varies with the season (a Hebrew calendar year can have 353-355 or 383-385 days), a mistake, according to Rabbi Hezekiah de Silo, “can cause the holy and awesome fast to be nullified, leaven to be eaten on Passover, and the holidays to be desecrated.”

Sharon Kanon tells about some of the intricacies and idiosyncrasies of the Hebrew calendar.



we all know the rhyme, “Thirty days hath September, April, June and November...” and that a year has 365 days, except during a leap year.

The Hebrew calendar, however, has no such simple, neat rhyme, because the Hebrew calendar year can have 353-355, 383-385 days, and 12 or 13 months with 29 or 30 days. If I were to make a ditty for the Hebrew calendar, it would probably go something like this: “Thirty days hath Nisan, Sivan, Av, Tishrei, Shevat and Adar, and all the rest have 29, except when Heshvan and Kislev also have 30 days, and there is an Adar II, which has 29 days in a leap year.”

The Hebrew day also varies because it is not locked into a rigid hour scheme. As the length of daylight and nighttime vary with the seasons, the length of daytime and nighttime hours also vary with the season. The Hebrew calendar divides the temporal hours into 1080 parts of 3 1/2 seconds each and each part is divided into 76 moments.

“In London, for example, the length of such an hour varies from about 39 minutes in December to 83 minutes in June,” says British computer scientist Prof. Edward Reingold. (The hour is still used for ritual purposes.) Like the Islamic and Bahai day, the Hebrew day begins at sunset, whereas a day on the Gregorian, or civil, calendar begins after 12 o’clock midnight.

Getting a date right is of major importance in Judaism. A mistake said Rabbi Hezekiah de Silo, a 17th century scholar, “can cause the holy and awesome fast to be nullified, leaven to be eaten on Passover, and the holidays to be desecrated.”

Anyone who has had to order a wedding or bar mitzvah invitation or say kaddish (the memorial prayer for the dead), knows that the Hebrew date is a variable based on the capricious setting of the sun. In London, sunrise occurs anywhere from 3:42 a.m. to 8:06 a.m. and sunset varies from 3:51 p.m. to 8:21 p.m.

Despite its apparent irregularities, the esteemed physician and scholar Joseph Justus Scaliger praised the Hebrew calendar. In his classic work on calendars written in 1593, he wrote, “The Jewish calculation (for

inserting a day or a month) is the oldest, the most skillful, and the most elegant.”

Elegant, but not easy. You don’t have to be a computer scientist to figure out how the Hebrew calendar works, but it helps. In a recent interview, during a sabbatical in Israel, calendar maven Prof. Reingold explained some of the intricacies and idiosyncrasies of the Hebrew calendar.

Reingold and Nachum Dershowitz, both professors of computer science at the University of Illinois in Urbana, have spent more than ten years researching 14 different calendars. Mathematically intrigued, they developed algorithms to convert the dates of one system to another. During the writing of their book, *Calendrical Calculations*, published recently by Cambridge University Press, they also “discovered a lot of fascinating historical, cultural, and mathematical information,” says Reingold.



The Hebrew year, 5758, begins with Rosh Hashana. Are you baffled that the “head of the year” falls in Tishrei, the seventh month of the Hebrew calendar? Well according to the Bible: “In the seventh month, on the first day of the month, shall be a solemn rest unto you, a day of remembrance...” (Lev. 23:24).

The festival was later called Rosh Hashana, the “New Year for Years” in the Mishna, and described as a day of judgment. According to the oral teachings of the rabbis, Adam was created, sinned, and judged on Rosh Hashana. The near sacrifice of Isaac also occurred on Rosh Hashana. Thus it is generally accepted that God does an accounting of our good and bad deeds at this time. We then have ten days to appeal, with “penitence, prayer, and charity” before the final verdict on Yom Kippur when judgment is handed down.

The scheme for counting the years from the seventh month and the months from Nissan, was divinely decreed. Referring to Nissan, “This month shall be unto you the beginning of months; it shall be the first month of the year...” (Ex. 12:2). The reason, according to the oral law, is that God wanted to emphasize the Exodus from Egypt, an epoch-making event, in which the Jewish people emerged as a nation.



In the Bible, the Hebrew months are referred to primarily by numbers. Babylonian names for the months were introduced during the exile and retained as a reminder of the redemption (Ramban). The Babylonian word "Tishrei" apparently derives from the root "seru", which means, "to begin." It marks the beginning of the autumn harvest and commercial year.

"If you check the Mishna, you will see that the Hebrew calendar has four new years," says Reingold. "They are similar to the school year, the tax year, and the fiscal year as we use them today." Nissan, the first month of the Hebrew calendar, was known as the New Year of Kings because the number of years of a king's reign was counted from that date. In ancient times, legal documents were also dated by the year of the current monarch's reign.

The New Year of Tithing Animals (putting aside one-tenth as a sacrifice) occurred in the month of Elul; the New Year of the Trees on Tu b'Shvat, the 15th of Shvat.



osh Hashana is never on Sunday, Wednesday, or Friday. If it falls on these days it is always postponed until the next day. Excluding Wednesday and Friday prevents Yom Kippur from falling on Friday or Sunday. There are four different reasons why Rosh

Hashana may be postponed, which believe it or not occurs 60 percent of the time, making the exception the rule.

The appearance of the New Moon (the molad or birth), when the moon is between the earth and the sun, determines the time of the new month. When the molad occurs at midday or later, the New Year is delayed a day. If, for example, this happens on a Tuesday (and a Wednesday is the next day), Rosh Hashana is delayed two days until a Thursday.

"The astronomical molad varies and therefore we compute an approximate time, an approximate mathematical average," says Reingold, drawing curves in the air to demonstrate the variation. The molad that is announced in the synagogue for the blessing on the Shabbat preceding the new month can be in error by as much as a day."



According to Maimonides, the great Jewish commentator of the 12th century, the astronomical calculations necessary to compute the Hebrew calendar were revealed to Moses. In his words, they were "deep and difficult" and should not be taken lightly. The "secret of the calendar", known only by the sages, was kept until the mid-fourth century. When the observed-calendar method of proclaiming the month was threatened, Hillel II decided it was necessary to adopt arithmetic calendar rules (most of which were based on the moon).

During the times of the Sanhedrin, the calendar, which was lunisolar, like the Islamic, Hindu, and Chinese calendars, was adjusted to fit the seasons. The lawmakers would send out scouts to check the budding of trees. If there were none, the committee would postpone Pesach by adding a second month of Adar. The Ramban also lists three other reasons for adding the month. One of them was to accommodate pilgrims on their way to the Holy Land for the Passover festival.

Without the benefit of the on-the-scene observation, and a legitimate authority to fix the calendar by adding a month, Pesach is drifting. "Eventually, some adjustment will have to be made to ensure that the Passover holiday comes out in the spring, as stipulated in the Torah," says Reingold.

"There is an error of one day for every 216 years; not the kind of error you notice in a normal lifetime," says Reingold. "But in its 1,500 years, no major changes have been made to the Hebrew calendar." It certainly gets high marks for longevity and consistency.



## ARAD ARTS PROJECT



WZPS photo by Sammy Avnisan.

## ARTISTIC UTOPIA IN THE DESERT

by Sarah Hershenson

*Tamar Klausner, a graduate of the Pennsylvania Academy of Fine Arts, stands beside one of her art works - a carpet woven out of steel wool, depicting a heavenly and an earthly Jerusalem - in a Tel Aviv gallery. Klausner is a participant in the Arad Arts Project, which offers young, educated artists from the Diaspora an Israel experience and the necessary tools to make a realistic decision about making aliya.*

**T**he Arts Project of the World Union of Jewish Students (WUJS) in the desert town of Arad, now in its fifth season, offers 20 young, educated artists from the Diaspora the opportunity to pursue their art while providing them with the necessary tools to make a realistic decision about aliya.



**T**he participants, who work in visual (fine arts), performing (music and dance), and literary arts, for a seven month period, combine their art with 21 hours of Hebrew ulpan classes, Judaica and Israel studies, seminars, trips, and employment searches. They are each provided with a studio in the Arad Artists Colony to work in, living accommodation close by, and all the facilities and services of WUJS, a non-profit organization supported by the Jewish Agency, the Arad Municipality and the Ministry of Education and Culture.

“We wanted to start a unique program that would encourage gifted professionals to seek out an Israel experience,” remarks Clive Lesser, the project’s former director and founder. “The program is a success,” he continues, “because of the excellence of the artists and the influence of the desert. So far, about 40 participants have made aliya and there have been over 100 showings worldwide of artists who have been involved with the project.”

“The program gave me the opportunity to learn new things and meet new people, and, most important for me, time to develop new ideas,” says Louise Hardy, a painter from London. “We could participate in as many of the courses as we wished, but it was not a requirement. Our only obligation was to work at our art. In London, I work in the professional design field, now I feel like an artist again.”

The desert experience enabled Shawn Cohen, a working journalist from the States, to branch out into other forms of literary endeavor. “At the beginning, the other members of the group could tell that I was a journalist,” he says. “Now the poet in me has come out. The words seem to flow better, and that is a help, regardless of what I write.”

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"I came to Israel to look for a different place to work," says Laura Nova, a sculptress from America. "I had no intention of making aliya or doing Jewish art. A few months ago, I went to a class to make challah. Suddenly, I realized the bread I was forming took the shape of a hand, and challah dough became my latest sculpting medium. During my stay in Arad, I also began exploring Jewish themes. After the summer, I am returning to the States for graduate school, but it will be interesting to see where my desert experience will lead me."

The innovative works - sculpture, painting, photography, collage, literature and poetry - of the current group of artists participating in the WUJS Art Project, were on show recently at a Tel Aviv gallery.

"Notice how each one is an experiment in the desert," says Zeev Shafir, the program's artistic director.

For Peter Allen from Berkeley, California, the program was "a fantastic opportunity. It was economically viable and gave me seven months of freedom to develop and combine many ideas that have been going through my head for a long time."

Arad served as the stimulus for some of the art that Allen showed at the gallery. "Arad is a wonderful place for an artist's retreat," says Allen. "It is really a city in the middle of the desert. What fascinates me are the edges of the city. One step off the last curb and you are in the desert. There is no sense of transition."

One work, which reflects closeness to the desert is a series of big, everyday marble floor, tiles that Allen found, either broken or intact, in various parts of the city. He placed them in a geometric design on the gallery floor, and turned them over. One can see, on the underside, the mortar and designs made by the

imbedded sand. "This is the bottom edge of the city," says Peter. "The city and desert have influenced my art enormously and inspired me to use different materials and look at life differently. I will take these ideas back to Berkeley where I'm sure they will continue to make a difference."

For the gallery opening, Cohen collaborated with the photographer Brendan Wilson, and composed a 'written snapshot' to accompany the finely finished photos of an Arab actress, a Druse sculptor, and a Jewish writer.

Despite their external differences, as shown in the photos, Cohen explores his subject's inner similarities, the common thread between the three of them. It is their very personal outlook about the ongoing conflict between Arab and Jew, the way it affects them and the sense of profound passion that it arouses, that is the tie binding these very different people.

Cohen has a journalistic job at the Beit Agron Press Center in Jerusalem this summer, found through the extensive links of the WUJS job placement office. Over the next few months, he will discover how well he is capable of working in an Israeli environment and adjusting to life in Israel.

Other members of the group have found summer employment in artistic areas or are going home to work or enroll in graduate school.

"If the program participants decide to return home after the program, they will be deeply influenced by their experiences in Israel," says Shafir. "In essence, they will become artistic emissaries in their communities. If they decide to remain in Israel, WUJS will do everything it can to help them find work and to settle in. Undoubtedly, these young artisans have a great deal to contribute to our cultural life."

# Holiday dishes and new ideas with a healthy touch!



## Antipasto Di Mare

Pareve Serves 6

The fish highest in monounsaturated fats and Omega oils are herring, mackerel, sardines, tuna, and salmon. Norwegian sardines are especially good on an appetizer platter; they have a more pleasing texture and appearance than black-skinned, small Brisling sardines. Both can be used and both can be purchased packed in water. The Norwegian sardines packed in tomato or mustard sauce are a healthier choice than those packed in oil.

6.5 ounces (1 can) red salmon  
3.75 ounces (1 can) Norwegian sardines in tomato sauce  
6.5 ounces (1 can) solid white tuna in water  
12 leaves romaine lettuce  
½ red onion, thinly sliced in circles  
1 ripe tomato cut into wedges  
12 black olives (pitted or unpitted)  
¼ turnip, julienned  
6 broccoli florets  
2 tablespoons Fat-Free Vinaigrette  
Fresh herbs (garnish)

Drain the salmon, sardines, and tuna. Arrange the lettuce on a serving plate and arrange the fish on top. Place the remaining ingredients, except the dressing, decoratively on the plate. Pass the dressing on the side. Garnish with fresh herbs.

Per serving (without dressing):  
149 calories; 19 gms.  
Protein; 5 gms.  
Carbohydrates; 6 gms.  
Fat; 37 mgs. Cholesterol;  
419 mgs. Sodium.

Fat-Free Vinaigrette

Pareve Makes 1 cup

1/3 cup lemon juice  
1/3 cup white wine vinegar  
1/3 cup frozen apple juice concentrate  
2 teaspoons Dijon mustard  
1 teaspoon dried basil  
1 teaspoon dried oregano  
Freshly ground pepper

Combine all ingredients in a jar. Cover and shake to mix.

Per 2-tablespoon serving:  
24 calories; 2 gms.  
Protein; 7 gms.  
Carbohydrates; 0.1 gm.  
Fat; 0 mgs. Cholesterol;  
20 mgs. Sodium.



## Mushroom-Barley Soup

This soup is great before a fast, with just a little tamari sauce.

9 cups water  
1 large onion, chopped  
2 celery stalks, chopped (including leaves)  
2-3 carrots, chopped  
1 cup barley  
8 ounces mushrooms, sliced  
1 teaspoon tarragon  
¼ teaspoon thyme  
¼ teaspoon garlic powder  
Pepper, to taste  
2-3 tablespoons tamari sauce (more to taste or enough to lend brown color to soup)

Bring water to boil in a large pot and add the onion, celery, carrots, barley, and mushrooms. Simmer 1 ½ hours, covered. Add herbs and spices and simmer another 30 minutes, covered. Add tamari sauce and heat for a few minutes, but do not boil.

When reheating, the barley will soak up more liquid, so add more water, tamari sauce, and garlic powder to taste.

Serves 6.

## Zucchini Bread

This is a great recipe for gardeners who have too many zucchini all at once. Deliciously moist, it can be served as bread or as a simple cake.

3 eggs  
1 ½ cups sugar  
¾ cup vegetable oil  
1 tablespoon vanilla extract  
2 cups grated zucchini  
1 cup all-purpose flour  
1 cup whole wheat pastry flour or whole wheat flour  
1 tablespoon cinnamon  
2 teaspoons baking soda  
1 teaspoon salt  
¼ teaspoon baking powder  
½ cups nuts, chopped  
½ cup raisins

Preheat oven to 350 degrees. Grease two loaf pans. In a large bowl, beat eggs until frothy. Add sugar, oil, and vanilla and beat until thick and frothy. Stir in zucchini, flours, cinnamon, baking soda, salt, and baking powder. Fold in nuts and raisins.

Pour into loaf pans. Bake for about 1 hour or until a tester inserted in the center comes out clean. Cool 10 minutes in the pan, then transfer to a rack.

This bread freezes well.

Yields 2 small loaves

## Cheese and Spinach Casserole

This tasty casserole has been a dinner favorite for many years (even my kids love it!) The cheeses form a delicious "crust" when baked.

3 eggs  
2 cups cottage cheese  
1 cup grated Swiss cheese  
1 cup grated Cheddar cheese  
6 tablespoons flour—  
½ unbleached white,  
½ wholewheat (substitute matzoh meal for Pesach)  
1 teaspoon garlic powder  
1 teaspoon salt  
10 ounces fresh spinach torn into bite-sized pieces, or frozen chopped spinach, defrosted, and squeezed dry  
½ cup wheat germ (use matzoh farfel for Pesach)

Preheat oven to 350 degrees and grease a 9 x 13-inch pan.

In a large bowl, mix eggs, cheeses, flours, garlic powder, and salt. Add spinach to bowl and combine. Spread into pan, press and smooth with a spoon. Sprinkle wheat germ on top and bake for 35 to 40 minutes.

This casserole freezes well.

Serves 10-12.

## Salmon Muffins

These pretty muffins are light, airy, and low in cholesterol. They are a good addition to a brunch.

1 cup cooked brown rice  
¼ cup grated Cheddar cheese  
1 6 ¾-ounce can skinless and boneless salmon, drained  
5 tablespoons light mayonnaise  
¼ apple, peeled and finely chopped  
1 tablespoon lemon juice  
¾ teaspoon sugar  
2 teaspoons tamari sauce  
1 teaspoon spicy brown mustard  
3 egg whites

Preheat oven to 375 degrees.

In a large bowl, combine all ingredients except egg whites.

Beat egg whites with mixer until stiff. Fold into salmon mixture.

Coat 6 muffin tins with oil, and fill with salmon mixture. Bake 40 minutes or until golden brown. Let cool in the pan for 10 to 15 minutes, then loosen with a spoon to remove.

Yields 6 muffins.



Charlotte City Council member Don Reid recently proposed that the "Judeo-Christian" Ten Commandments be displayed publicly in the Government Center.

If Reid wants to legislate morality, he ought to do so through the legislative process, by passing laws about moral behavior, not by sticking a set of religious principles in front of our faces.

Obviously, Reid has something else in mind. He hasn't tried to get the Ten Commandments passed into legislation because they are religious in nature, and he knows it. He knows that our government has no place legislating religious beliefs. Instead, he apparently wants to trick us into seeing his religious beliefs as the only right ones by hanging them on the wall.

If Reid believes, as he suggested, that these are "Judeo-Christian" principles that all of us can accept, I have some news for him: As one representing the "Judeo" side of the equation, I don't appreciate being lumped in with him and others who seem to ignore

the "Judeo" most of the time.

I don't know what "Judeo-Christian" means. Often I suspect this is a well-meaning attempt by those who see similarities between the Jewish and Christian faiths, and who acknowledge that Christianity grew out of Judaism, to downplay the

Christians. We have a great deal in common, growing out of our common roots. We share the Hebrew scriptures. Jesus himself lived and died as a Jew. But Judaism is not the same as Christianity, and there is no Judeo-Christian religion. One cannot be Jewish and Christian at the same time. There are

might be surprised to discover that a Jewish Bible translated directly from the original Hebrew of the Torah lists the Ten Commandments differently than his Bible.

We divide and number the first few commandments differently. We translate the sixth commandment as "Thou shalt not murder,"

which is a more accurate rendering of the Hebrew than "Thou shalt not kill." In fact, the Ten Commandments are merely 10 of 613 commandments, which can be identified in the Torah, according to Jewish

## What does 'Judeo-Christian' Really Mean?

By Rabbi James Bennett

*Reprinted from The Observer*

**The Ten Commandments aren't Judeo-Christian principles because there is no such thing as a Judeo-Christian religion.**

uniqueness of Judaism. As a Jew, I am always on guard when Christians tell me that they love Jews, love the Jewishness of Jesus and hope that someday I will understand and accept the Judeo-Christian way of looking at things. To me, this often implies the hope that I will somehow "complete" my Judaism and become Christian. A "Judeo-Christian," perhaps?

The problem is, I am not a "Judeo-Christian." There is no such thing. I am a Jew. Others are

differences between our faiths.

In my view, both of our faiths, as well as every other faith, have legitimacy, and are equally meaningful paths to God. But they are different paths, nonetheless.

Even the Ten Commandments are different, in fact. The version of the Ten Commandments Reid would like to post comes, I suspect, from a Christian translation of the Bible. If Reid is interested, he

tradition.

But then, I suspect Reid isn't interested in all this. He just wants all of us to follow the moral teachings of the Bible. His Bible. The same Bible we heard about when some of our county commissioners claimed to be protecting us from publicly funding some artistic presentations which don't fit our "Judeo-Christian" values. Whose values? Where do they originate? Whose Bible?

Continued on page 21

# How Old Am I 1



# oday

What should I answer when people ask how old are you?  
Does the date of my birth give them an answer that's true?  
Or is it what's in my head that helps me to say  
Let me tell you how old I feel today.

I feel as old as what is in my mind  
Some mornings I awake in bed and I find  
I'm like a child filled with wonder at what will be in my day -  
And I can't wait to get up and get going on my way

There are worlds to explore in my yard or down the block -  
And the joy that comes from finding a funny shaped rock  
Everything seems new and so alive  
How old am I today — maybe 4 or 5

If I walk by a park and some kids are playing ball - Not really a game,  
just a fielding practice is all - And they let me hit some grounders  
and pop flies way up towards heaven  
Ask me how old I am I'll say 10 or 11

If on a summer's night my wife and I get in the car -  
To drive to the old overlook which isn't that far -  
And we get the urge to merge in the back seat where we can't be seen  
Neither one of us feels more than a day over 18

Sometimes an idea or a question sticks in my head - And I can't let  
go of it till I found a book and read -  
The answer that's added to my knowledge  
How old am I? As old as I was in college

When a grandchild comes for a weekend visit - She peppers me with  
"Why" and "What is it" -  
Till she's exhausted and only wants to be held and carried  
And I'm as old as I was when I first got married

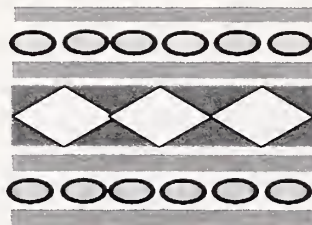
When my son wants to talk about his business man to man -  
I'm back in my 30's once again - If it's planning advice he wants on  
how to be thrifty  
My age is 45 or maybe 50

When I reflect on the good I've done in my time on earth -  
That's the one time my age is the one on my certificate of birth  
On a day when something aches to move is a chore  
I'm at least 101 or maybe more

I'm all ages at once and that's the way its gonna be -  
The only use for my actual age is to draw social security  
So don't ask me how old I am ask me how old I feel - And the  
answer you'll get is the answer that will be real

- Marvin Beinstock





### A Jewish Response to Cults

by Gary Bretton-Granatoor (Editor)  
UAHC Press 118 pp. paperback

In view of the sophisticated attempt that is waged especially to recruit teenagers as well as college students by organizations of cults and Christian missionaries, Rabbi Alexander Schindler launched a response. This dates back into the 1970s, and has continued with educational materials in a program to guide the targets of missionaries, as well as their parents, teachers and friends.

This book explores the definition of a cult, stating there are about 3,000 of them in the United States, and it gives advice as to how to recognize a cult as distinct from mainstream religions.

This program supplies responses to recruiters. Reasons, which influence people to join cults, are given, with destructive results to those who join.

The program is designed to teach the reality of weakness in any individual which may make him or her susceptible to methods used

by those engaged in attracting members.

The appendix to A Jewish Response to Cults is a guide to materials and their sources, topics for discussion sessions, and a number of organizations to contact for assistance.

### The Murder Lover

by Ellen Rawlings  
Ballantine Books 246 pp. \$5.99  
paperback  
Reviewed by Estelle Hoffman

Not since the popular series of mysteries solved by Kemelman's Rabbi Small whose adventures occurred on specific days of the week has such a good "Jewish" murder-mystery appeared.

Not to be taken too seriously, the author casts only Jewish women as victims in this lively whodunit, with distinctly Jewish flavor. Not only are the narrator, an attractive, young writer, and others in the story Jewish, but throughout the absorbing tale, there are tidbits of information about Judaism. These morsels, all of them

positive, are scattered in a manner that painlessly gives the uninformed reader a number of facts everyone may benefit by learning. The educational injections are less about religion than they are about custom and tradition, and answer a number of questions non-Jews and Jews alike may ask.

Besides Rachel, the investigative journalist and writer who relates the story, there are her policeman neighbor, a white supremacist group, a gorgeous minister who has an unconventional Church of Unconditional Love, and other characters who fit credibly into the suburb of Washington DC which they inhabit.

This is a delightful read, if you like a mystery. I did it in one afternoon; can't stop in the middle of a detective tale.

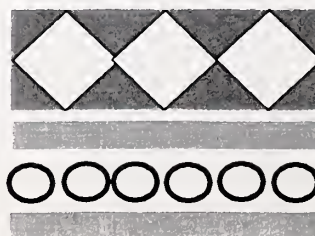
### FrumSpeak: The First Dictionary of Yeshivish

by Chaim M. Weiser  
Jason Aronson Inc. 108 pp. \$25

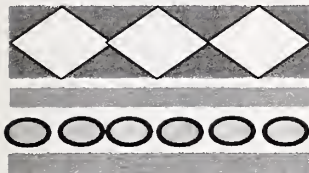
Imagine Antony's Eulogy from Shakespeare's "Julius Caesar" translated into Yeshivish! Or The Pledge of Allegiance to the flag. You will find these and translations of other important documents in this volume of FrumSpeak.

Yeshivish is defined as an amalgam of languages used in the United States by Orthodox Jews who are

## Books



# Books



## God Has Ninety-Nine Names

by Judith Miller  
*Simon & Schuster 574 pp. \$15 paperback*  
 Reviewed by Estelle Hoffman

students in Orthodox Yeshivas. The result is composed of English, Hebrew, Aramaic and Yiddish. It is not the Yiddish that was the common language of American Jews, although Yiddish is a part of Yeshivish.

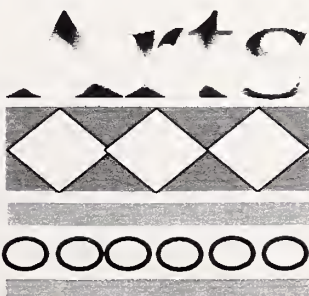
The author calls this a "culturally based linguistic phenomenon worthy of examination." Chaim Weiser teaches high school English in a major American yeshiva. Having received his education in yeshivas here and abroad, he holds degrees from American University in Washington DC in education and linguistics and knows whereof he speaks.

After some pages of introduction and explanation, the book is a dictionary of words in this Yeshivish language, with definitions and examples, also spellings in Yiddish and their sources. The author specifies that this is the language for Orthodox Yeshiva students, but is of general interest, because it includes words not commonly used in everyday Yiddish. Some of the entries will provoke a smile, and you won't be able to escape learning the language.

Having covered the Middle East as a New York Times reporter for twenty years, Judith Miller is credible as a historian and one well qualified to examine each of the ten nations engaged in the current struggle.

All of those countries are threatened by the possibility of dominance by Islamic fundamentalists. Even within Israel, the Arab population is influenced by the spread of religious fervor among the Muslims. Egypt, long governed by a secular party, is torn by the increasingly strong wave of fundamentalism. Thousands of Christians have left the region, especially from Lebanon, which used to have a government shared by Muslims and Maronite Christians. Lebanon has obviously destroyed itself in civil war.

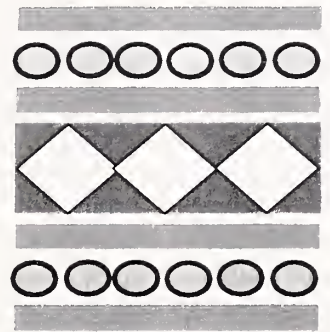
Like other religions, there are many "Islams." Judith Miller cites many reasons



for Islamic revivalism. It is a product of (1) the collapse of the idea of Arab nationalism after the 1967 war, (2) the end of Soviet support after the USSR collapsed, (3) the population explosion which brought about (4) the failure of Arab nations to fulfill their promises, and in my mind also the desperation which frequently turns people to reliance upon religion as a final hope. The revival was encouraged, as well, by the success of Khomeini's revolution in Iran.

In the chapter on Israel, the intentions and activities of Hamas and the PLO, who share mutual hatred, are outlined. Hamas is unwilling to negotiate anything, believing in Jihad to gain all of Palestine. From a strong base in the U.S., after eventual disclosure, Hamas shifted to England, Jordan, Syria and Iran. In opposition to the peace process, it engaged in terrorism in Israel, abandoning it only to protect its bases in schools and religious institutions in Israel. When Israel and the PLO agreement was signed in 1995, the militants would not give up. With 900,000 Arab citizens in Israel, more anxiety had arisen than that within the "territories."

The situation within Israel is largely overlooked, because tourists and reporters seldom visit Arab towns and fail to learn that Israel's Arabs have turned from sympathy for



Palestinians to a willingness to help them.

In the chapter on Saudi Arabia, there is a brief history of Islam since it arose in the 7th century, and of its customs and laws. Sudan, the largest country, is populated by Muslims in the north and a combination of Christians and pagans in the south. Sudan is a country where misery and helplessness are extreme. In fact, there is little to be envied in any of the countries covered by this report from the Middle East.

In her personal account, the author recounts many incidents she experienced recently, contrasting conditions with others in her previous visits. She believes that Islam will not unify the Arabs. As other writers on the subject have declared, including some who are Arabs, the fact is that militant Islam becomes "ever more fragmented and diverse. Just as the Koran gives ninety-nine names for God, Islam and Islamic militancy, in particular, occurs in many varieties." She sees no possibility of Islamic unity.



## The Activist's Daughter

by Ellyn Bache  
*Spinsters Ink* 264 pp. 10.95  
 paperback  
 Reviewed by Estelle Hoffman

It is assumed that writers know whereof they write. Recently I read that some readers consider fiction to be artificial, and that many novelists write autobiography as fiction, allowing for embellishments that make for interesting reading. At the same time, the story remains convincing.

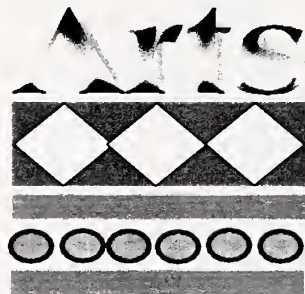
Such a work is *The Activist's Daughter* by Ellyn Bache, a North Carolinian transplanted from Washington, DC. She graduated in 1964 from the University of North Carolina at Chapel Hill and she lives now in Wilmington NC.

As the daughter of Jewish parents, her mother a civil rights activist who embarrassed her repeatedly and a father whose life was ruined by blacklisting of the infamous Senator Joseph McCarthy's Anti-American crusade, this teen age girl wanted to live a life unfocused by a spotlight, a life that would seem normal.

Sent to school by an aunt and grandmother who thought living in a foreign country, which they considered to be the South, would cure what ailed her,

she found herself in what was indeed a different culture from the one she knew in Washington. She encountered the beginnings of protests that would lead to desegregation, southern gentility and warmth, and was affected in a way that awoke her own values.

The book does read like autobiography, and its time and place make it completely credible. Ellyn Bache is a talented author, having written *Safe Passage*, which was made into a film in 1988, and *Festival in Fire Season*. Her collection of short stories entitled *The Value of Kindness* received a Willa Gather Fiction Prize.



## Sephardic American Voices

by Diane Matza, Editor  
*Brandeis Series in American Jewish History, Culture, and Life*  
 University Press of New England, 1997, 363 pp.  
 by Carla Rodio

1492 not only marks Columbus' discovery of America, but also signifies the expulsion of Spanish and Portuguese Jews at the height of the Inquisition. Many of these Jews who

were not killed or converted fled to more hospitable places. They found refuge in Holland and the far reaches of the Mediterranean. They settled in Greece, Turkey, Egypt, Syria, Morocco, and Italy. For 500 years they have remained faithful to Judaism while adapting to the culture and language of the country in which they lived. Whenever economic, political, or anti-Semitic upheavals occurred, they moved on. Eventually some chose to settle in America. They have come to be known as Sephardic Jews who often communicate in Ladino. Today, Sephardim are a minor portion of the total Jewish population in this country. Many of us know little about them or for that matter know any of them personally. This book is an opportunity to get to know more about them.

Ms. Matza, the editor, is a descendent of Greek and

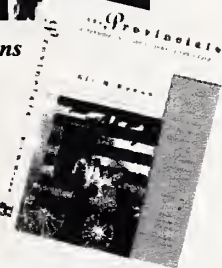
Spanish Sephardim. She has selected some very gifted writers for this book. As background she provides us with a brief history of the Sephardic Jews. The writings are grouped in chronological periods from colonial times to the present. There is a thumbnail sketch of each writer. The writings give us a glimpse into the Sephardic minds and cultures both here and abroad. The reader has an opportunity to savour how these people have managed to survive, how they feel about their religion and family life. Some of it is almost familiar. Some of it is exotic. Most of the writings in this collection are so good, it was hard to put the book down once I started reading it. It has whet my appetite to read more of what some of these authors have written and to learn more about the Sephardim. I hope it will awaken your interest, too.

William R. Sinclair, publisher and CEO, announces publication of—*Congaree Voice*—beginning 1 August 1997. *Congaree Voice* is a magazine of poetry and poetic forms. Sinclair's first Anthology—*Head of Stone*—contains his poem *Congaree Swamp* as memorial to the great swamp of South Carolina, which is very popular to people for fishing. Students, unpublished and published poets are invited to submit work to *Congaree Voice* for possible printing and/or audio recording. This dual approach provides greater sensory exposure to the poem. Send copy to 5901 Plainfield Drive, Charlotte NC 28215 and allow two weeks for response, include SASE.





Eli N. Evans



**The Provincials:  
A Personal History of  
Jews in the South**

by Eli N. Evans

Since *The Provincials* first appeared in 1973, the South has undergone profound changes, and the author, whose original account ended with his graduation from college, has gone on to live a more atypical Southern life—as a U.S. Naval officer in Japan and the Far East, as a student at Yale Law School, as a speechwriter in the LBJ White House, and as an executive with foundations in New York. He has married, had a son, and kept his roots constantly refreshed by traveling in the South and writing two more books, both widely praised: *Judah P. Benjamin: The Jewish Confederate* and *The Lonely Days Were Sundays: Reflections of a Jewish Southerner*.

While much of *The Provincials*, like any other great work of literature,

remains as fresh as the day it was written, Evans has taken the opportunity to bring his book up to date by adding five new chapters and a new introduction. There is also a new foreword to the book by Willie Morris who first commissioned the magazine articles—for a Harper's series called "Going Home"—that later became *The Provincials*.

Just as the author has revisited the home of his boyhood with the new perspective of time's passage, I hope you, too, will revisit this great classic, seeing it through the prism of the profoundly transformed culture and politics of the New South. I am sure that you will share Willie Morris's conclusion that "he has become the most eloquent and knowledgeable voice in our nation of the Jewish South, its deep terrains and emotional cadences."

Continued from page 15- 'Judeo-Christian'

The problem is, there are many of us who live in this city, state and country who read different Bibles, follow different religious teachings, understand God differently and accept different moral codes. One of the great things about the United States of America is that it is a nation in which people are allowed to do so. This is one of the reasons this nation was founded. We don't have to accept someone else's faith, religion, Bible or view of God.

I am proud to be a Jew. I am proud to live in a nation where I am free to practice my religion, and in which others of every faith may do so as well. I reject attempts by my government to create a Judeo-Christian religion, a Moslem-Christian religion, a Hindu-Christian religion or any other state-sponsored religion in the name of legislating religious beliefs.

I will forever defend the rights of people of every faith and no faith to live free of religious coercion of every form.

*James Bennett is rabbi of Temple Beth El, 5101 Providence Road, Charlotte, 28226.*

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## The North Carolina-Israel Partnership, Inc.: Connecting Jews and All North Carolina to Israel

“North Carolina is absolutely the hottest thing going in Israel right now,” a high ranking official in Israel was recently overheard saying. But why? The answer can be found in the North Carolina—Israel Partnership (“NCIP”), a non-profit recently incorporated which has its origins in Governor Hunt’s office. While many in North Carolina may not have heard of NCIP yet, the word is spreading like wildfire across Israel.

NCIP has two simple goals for its work: 1) to redefine the nature of the relationships of Jews living in the Diaspora to those living in Israel from one of paternalism to one of partners; and 2) to create self sustaining vehicles for all North Carolinians, Jew and non-Jew, to connect with Israel and Israelis in ways which relate to their passions in life be they professional, cultural, or otherwise—peer to peer. As Israel turns fifty and functions fully as a member of the world’s community both economically and culturally, such an evolution in how they are viewed and interrelated with is not only appropriate, but also ultimately respectful. NCIP sees itself as the manifestation of relations with an adult Israel.

NCIP grew out of an initiative Gov. Hunt began early in his last term. Through his desire to see North Carolina be a major force internationally, he empowered an International Commission co-chaired by his Senior Policy Advisor, Jane Patterson, and a member of one of North Carolina’s leading Jewish families, Bill Cassell, to analyze possible partners in creating

a new model of international cooperation for North Carolina. Israel immediately rose to the top. Aside from being almost identical in size, the economies are similarly based with a mutual emphasis on the high tech industries (telecommunications; biotechnology; microelectronics) and a strong agricultural base. Both regularly demonstrate their commitment to public funding of research and development. North Carolina and Israel both have a strong commitment to education at all levels including vibrant university systems and both regularly undertake cutting edge initiatives in the social and human services. Finally, arts and culture play a vital role in the fabric of the societies.

The Governor dictated that he wanted this new initiative to be a model for future international relations from North Carolina and one which other states would seek to emulate. Both have proven to be the case. NCIP has provided the formula for other initiatives from North Carolina internationally and several states such as New Jersey and California have researched the NCIP model extensively for their own ties to Israel (please note that North Carolina is the only state to have a permanent office in Israel with full time staff).

The premise behind the NCIP model is fairly unique—that state based international relations should benefit all facets of life within the state. In other words, it should visibly and directly impact average citizens. It does this by taking a holistic view of the foreign partner,

a view which includes, but is not limited to, private business, educational structures and institutions, history, arts & culture, science & technology, and medical and social services. If the rationale for state based international relations has traditionally been economic development; then NCIP’s rationale is that people do business with their friends, thus, make friends.

By taking such a broad view of its partner, NCIP has created the environment where constant and continuing activity between North Carolina and Israel exists. Through the NCIP groups of high school kids, Fulbright scholars, medical doctors, and Nobel Prize winners are working together for a common vision. In North Carolina, the NCIP has facilitated a very real a bridge between the Jewish and Non-Jewish communities like no other initiative ever has. Further, the NCIP has facilitated the first visit to the Jewish homeland for many of North Carolina’s Jews. Almost without exception, these men and women went with a professional mission and returned with the personal and spiritual growth that only a visit to Israel can bring.

In the fall of 1995, Governor Hunt led a Mission of 100 North Carolinians from a variety of fields to Israel for meetings and programs. They met with high level government officials, and leading educators, theologians, and doctors. During the trip several Agreements of Cooperation were signed. These ranged from industrial R&D agreements to a joint commitment to develop an autism research center in Israel (North Carolina is a world leader in autism research and treatment.). The latter agreement



was signed during a reception in the home of the late Prime Minister and Mrs. Rabin, who hosted the delegation.

Once the delegation returned from its Mission, the work of NCIP mushroomed. Dr. Iiamutal Meiri was hired to staff the office in Israel, while Mr. Cassell, continuing to work as a volunteer, did the yeoman's task of growing NCIP here in North Carolina. This past year NCIP incorporated as an independent non-profit organization. The work of the organization, which had been incubated within the Governor's office for two years, was now significant and secure enough to be able to stand on its own. The Governor and his staff, however, remain closely tied to NCIP and are integral to the ongoing success of the organization. As of January 1, 1997 Merritt Mulman of Durham joined NCIP as its Executive Director. NCIP maintains a Board of Directors in North Carolina and in Israel. Former Israeli President, Ephreim Katzir, Chairs the Israeli Board.

The programmatic work of NCIP is significant. Currently they are facilitating over 35 different projects and several more in development. During the next three months alone they will be responsible for bringing Leah Rabin, widow of the late Prime Minister, and Shimon Peres to North Carolina. In September NCIP is producing a high technology professional conference in

Research Triangle Park. Over forty Israeli companies will be coming to North Carolina to take part. NCIP is also co-producing with the Jordan Institute for Families at UNC-Chapel Hill's School of Social Work an international conference focusing on trauma and resiliency in children who live in stressful environments. Mrs. Rabin is coming as a keynote to this conference.

NCIP has also successfully integrated itself into some major Israeli institutions, altering the way they do business with foreign entities. Examples here include the Jewish Agency and the Bi-National Science Foundation, both of which are finalizing agreements for specialized funding for NCIP originated projects. In both of these cases, this will be a first time these agencies have entered into such an agreement with a state.

On a very small budget, NCIP has been able to leverage over 14 million dollars in resources for North Carolina's Jewish and non-Jewish communities, an accomplishment of which they understandably proud. Most important, however, may be the impact that NCIP has had on good will and respect for Israel and Jews. Through their efforts, a bit of k'lal y'Israel has come to the American south.

*For information, contact Merritt Mulman, NCIP executive director, at 919-489-0676 (fax: 919-286-4682) (e-mail: mmulman@aol.com).*

### ***Rabin and Peres to visit North Carolina***

*Two of Israel's most distinguished leaders will visit North Carolina this fall as part of the state's first international partnership. The North Carolina-Israel Partnership will sponsor talks by Leah Rabin and Shimon Peres, who also will take part in programs at Duke University and the University of North Carolina at Chapel Hill while they are in the state.*

*Leah Rabin will speak at a statewide community lecture in Greensboro Sunday, Sept. 21. The lecture, open to the community, is free of charge and will be held at 8 PM at Beth David Synagogue, 804 Winview Drive. Mrs. Rabin, widow of former Prime Minister Yitzhak Rabin, also will speak at 5:30 PM at the home of Frank and Nancy Brenner in Greensboro. Proceeds from the dinner are underwriting Mrs. Rabin's talks at Beth David, as are the NC Department of Health and Human Services, the Jordan Institute at UNC-CH, the NC Autism Society and Duke University.*

*Reservations for the dinners may be made by mailing a check to the North Carolina-Israel Partnership, 2300 Parkside Dr., Durham, NC 27707. The cost is \$1,000 for the Peres or Rabin dinners. The cost to attend both dinners is \$1,800. Please indicate which event(s) you will attend. For more information, contact NCIP Executive Director Merritt Mulman at 919-489-0676.*

*Shimon Peres will speak Monday evening, Oct. 27 in Durham. Details of the Peres dinner will be announced later. The Nobel Laureate also will be the Terry Sanford Distinguished Visiting Lecturer at Duke University.*

*The North Carolina-Israel Partnership is recognized as the first and most comprehensive strategic partnership between a U.S. State and Israel. This partnership of equals benefits citizens of both North Carolina and Israel. More than 30 collaborative projects are underway, in fields including medicine, biotechnology, information technology, science, the arts and economic development. These projects are building bridges between peers at some of the finest institutions in North Carolina and Israel. Co-chairs of the Partnership are Bill Cassell of Greensboro and Jane Smith Patterson, Advisor on Science and Technology for Gov. Jim Hunt.*

# Blumenthal Jewish Home

## Chai-lights

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SEPTEMBER



Audrey Madans

### *New Year's Message From The President*

At this time of the year the sounding of the shofar and the holiday readings impart the same message... *That we are responsible for one another.* As we are commanded to honor our Fathers and Mothers it becomes incumbent upon all of us to make a commitment to accept our responsibility to furnish our elders with a fine quality of life in their later years.

The staff and the board of trustees of the Blumenthal Jewish Home have made that commitment a reality. As the New Year approaches we will continue working toward following the tradition and mission upon which this home was established, providing a premiere long term care facility.

With warm wishes that you and yours be inscribed for a year of health, happiness and peace.

L'Shanah Tova

Audrey Madans  
President

The Board of Trustees  
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32nd Annual Meeting  
of the  
BLUMENTHAL JEWISH HOME  
FOR THE AGED

Sunday October 26, 1997

Gourmet Brunch at 11:00 AM

Business Meeting  
Election of Officers  
Outgoing President  
Audrey Madans of Charlotte  
Incoming President  
Al Herman of Greensboro

CAJWM Annual Drawing Door Prizes

Fair Oaks Commons  
Blumenthal Jewish Home

For Brunch reservations call  
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# Sue's News

## After A Dozen Jewish New Years

You may have often heard it said that time is a relative matter. In terms of the Jewish calendar approaching 5758, a dozen New Years observances is an infinitesimal amount. However, if you are close to your Bar or Bat Mitzvah having seen a dozen New Years is a really big deal. Preparing for the upcoming High Holy days both at home and at work I realize this will be the 12th Jewish New Year since I began working at BJH. In terms of my own New Year celebrations this is certainly not a high percentage, not even quite a Bat Mitzvah year for my employment at the Home. Yet this is more than one third of the years that the Blumenthal Jewish Home has been welcoming our elderly to live there. The Home will be celebrating its thirty- second anniversary in October this year when it holds its Annual Meeting on October 26.

When the building for the Home began in 1960, there were no Jewish Homes between Richmond and Atlanta and no places for our elderly to go. Although times and circumstances have changed, the Blumenthal Home is still the only Jewish Home in the Carolinas and our elderly still come for many of the same reasons they always came.

*Let this be the New Year when we reflect on our blessings and our behavior reflects our resolve to continue to provide for our elderly.*

They come from distant cities to be closer to their children or because they have no children to care for them. Many choose BJH so they can live among peers during their remaining years and live in a Jewish atmosphere where they have a feeling of belonging. For those unable to choose for themselves, the choice is made by loved ones wanting the special environment BJH has always been known for. They came because they were lonely, they were afraid, they needed medical attention, security and companionship.

There were not many, of the elderly who came to BJH, although there were some, who enjoyed a dozen New Year observances while living at the Home. However everyone shared days, months and years filled with special celebratory moments. I saw their lives being touched by caring people and small moments. Moments which connected them to their past with memories, to the future with hopes and to the present by cherishing being alive. Small moments, saying kiddush on Friday evening, eating latkes at Chanuka, listening to music in the Sukkah, dressing for Shabbat service, talking to the Rabbi, singing

with the Cantor, a preschool Purim party, a Jewish Day school visit, the Passover Seder, the hug from a friend and so much more. Soon the residents at the Blumenthal Home will be preparing for the Jewish New Year, donning their best clothes, hearing the shofar in the synagogue, eating honey cake and enjoying the Breakfast on Yom Kippur. The season is one of sweetness and goodness but this year the apples may taste less sweet as the air is tinged with a spirit of uncertainty.

The Jewish New Year will be a little late this year." When was it ever on time," I once heard a Rabbi say. This lateness offers us a few extra weeks to prepare; it gives us added time to reflect on our blessings and our behaviors, on what life has given to us and on what we have yet to give. I am thankful to all who have provided for the BJH since its beginnings, the founders, the builders, supporters, the volunteers and the families, friends and staff with whom I have met and worked. I feel blessed that I have been a part of a Home that has meant so much to the elderly who came to live here and to their families. I look forward to a New Year in which the Blumenthal Jewish Home and the elderly who live here will continue to receive the blessing of friendship, caring and support from the many volunteers, friends, families and benefactor who have made this home a reality.

Plan now to attend the Blumenthal Jewish Home Annual Meeting, Sunday October 26, at 11:00a.m. in the Fair Oaks Commons. My best wishes for the New Year.



# BJH BRIEFS

## Sounds of Summer

### Independence Day Celebrations

Michele Sigal led BJH residents on an armchair tour to Israel on May 12th. In honor of Israel's Independence Day Michele presented a firsthand description of the Israeli celebration. She vividly recounted highlights of her first trip to Israel on a UJA mission and described the Independence Day celebration in Israel. With a little imagination residents enjoyed reliving the trip with Michele and felt a part of this special celebration.



*Michele Sigal speaks to the residents about her trip to Israel.*

The Israeli atmosphere continued throughout the day at the Home. Residents gathered in the Fair Oaks' activity room in the afternoon to try their hand at preparing falafel. The fun of cooking this middle eastern delicacy was only outdone by the pleasure of noshing this new taste treat. The festive spirit of this day pervaded the Home as residents waved Israeli flags, wore buttons, listened to music and shared in honoring Israel's Independence Day.



*Dottie Solomon brightens BJH with the sounds of music.*

The traditional July Fourth Independence Day celebration at BJH was highlighted with entertainment by the Dixieland Band. A great toe-tapping performance provided "cool" entertainment for a hot summer day and guaranteed a star spangled celebration. A perfectly patriotic day was had by all as residents enjoyed good food, good music and good fellowship.



*Teen volunteers Julia Meschan, left, and Vinnie Tannan, right, bring charm and personality to their musical performances.*

Music filled the air at BJH during the hot summer days. Dottie Solomon, a volunteer from Greensboro entertained at the June birthday party with a beautiful piano performance. Dottie is always a popular visitor at the Home and her renditions of popular piano pieces are always a treat for the residents.

Teen volunteer Julia Meschan was the star for the July party. Presenting her own original songs, Julia delighted residents with her charm as well as her beautiful voice and entertaining personality.

Teen volunteer Vinnie Tannan spread the sounds of music throughout the Home during his summer tenure. A thoughtful and talented volunteer, Vinnie gave impromptu concerts at the pianos on Fair Oaks, A-wing, B1 and B2 wings for the residents pleasure. While the sounds of jazz and classical music touched the senses Vinnie's one to one visits and chess games with residents made him a volunteer who brought music and more to our ears.



# High Holy Days Service Schedule



Rosh Hashanah and Yom Kippur Services will be conducted by Rabbi David Zielonka. All other services will be conducted by BJH Religious Director Dr. Andrew Ettin. Visitors are invited to attend services with our residents in the Fair Oaks Synagogue.

## October

- 1 Wednesday, Eve of Rosh Hashanah, 6:15 p.m.
- 2 Thursday, 1st day of Rosh Hashanah, 9:30 a.m.
- 3 Friday, 2nd day of Rosh Hashanah, 9:30 a.m.
- 3 Friday, Shabbat Service, 6:15 p.m.
- 4 Saturday, Shabbat Service, 9:30 a.m.
- 10 Friday, Kol Nidre, Eve of Yom Kippur, 6:15 p.m.
- 11 Saturday, Yom Kippur, Yizkor Service, 9:30 a.m.
- Yom Kippur Afternoon Service, 2:00 p.m.
- Break the Fast, 4:00 p.m., Upper Commons
- 15 Wednesday, Eve of Sukkot, 6:15 p.m.
- 16 Thursday, 1st day of Sukkot, 9:30 a.m.
- 17 Friday, 2nd Day of Sukkot, 9:30 a.m.
- 17 Friday, Shabbat Service, 6:15 p.m.
- 18 Saturday, Shabbat Service, 9:30 a.m.
- 23 Thursday, Shemini Atzeret, 9:30 a.m.
- 24 Friday, Simchat Torah, 9:30 a.m.
- 24 Friday, Shabbat Service, 6:15 p.m.
- 25 Saturday, Shabbat Service, 9:30 a.m.

## IN MEMORY OF

*We mourn the loss of:*

**Samuel Eisenberg**

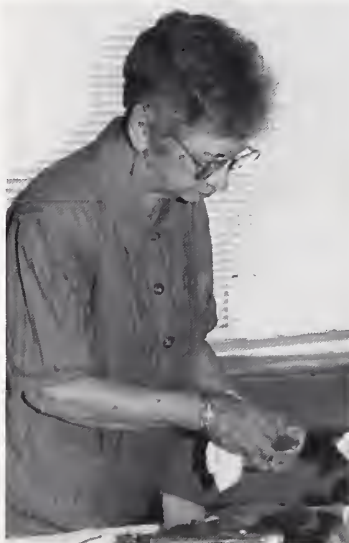
**Doris Ingram**

**Korrie Lyons**

**Mildred Marcuson**

**Annie Welborn**

*May their cherished  
memory bring comfort  
to their loved ones.*



*Fair Oaks residents Therese Schwartz, left, and Irene Mendelson, right, sample the tasty falafel treat on Israel Independence Day.*

**BJH**  
*Chai-lights Editor*  
**Sue Clein**



## Welcome New Volunteers 1996-1997

**Mariya Belikova**

*Friendly visiting with Russian residents*

**Judy Breakstone**

*Babies and Bubbies*

**Jessie Brock**

*Gift Shop/ Mall shopping*

**Ann Bruskiwitz**

*Mall shopping/General Store/Friendly visiting*

**Erin Comeford**

*Teenager/Friendly visiting*

**Scott Davis**

*Teenager/Card games/Friendly visiting*

**Pam Emerson**

*Mall shopping/Transportation*

**Carol Emmet-Boring**

*Critter Cuddling*

**Jean Fromson**

*Mall shopping/Friendly visiting*

**Melissa Glock**

*Concert/Preschool visiting*

**Lindsay Graham**

*Teenager/Friendly visiting*

**Jonathan Julian**

*Travelogue*

**Kelley Kaiser**

*Kelley Kard Kart*

**Liz Kimel**

*Teenager/Friendly visiting*

**Amy Lamy**

*Mall shopping*

**Jan Lefkowitz**

*Mall shopping*

**Michelle Moore**

*Babies and Bubbies*

**Frann Paige**

*Babies and Bubbies*

**Drew Parker**

*Teenager/Chess*

**Nameeta Penkar**

*Teenager/Friendly visiting*

**Priti Rao**

*Teenager/Friendly visiting*

**Barbara Schanker**

*Mall shopping/Special events*

**Joel Schanker**

*Card Club*

**Michele Sigal**

*Mall shopping/ General Store/Gift cart*

**Loma Simon**

*Mall shopping/Concert*

**Robert Stern**

*Compiling BJH history*

**Eddie Sulzberg**

*Chanukah candle lighting*

**Vinnie Tannan**

*Teenager/Piano concerts/Transportation/Visiting*

*Many more volunteer opportunities are available. Call Millie Slatkoff at 910-766-6401 for more information.*

# Millie's Musings

## Appreciation for a Rewarding Year

Most of us are caught up in the fast-paced, stressful world that characterizes the end of the twentieth century. Rarely do we have time to take a break and review happenings that have touched our hearts. Fortunately there are times during the year that provide just such an opportunity; the upcoming Jewish High Holy Days encourage the Jewish people to give thanks and appreciation for all our worthy efforts in addition to asking forgiveness for the mistakes we have made. During the Days of Awe, while reconfirming our belief in Judaism, we can also commit to additional acts of "tikkun olom," repairing the world.

During this past year, as Volunteer Coordinator at the Blumenthal Jewish Home, I have been witness to so many wonderful occasions that occurred because of the commitment and caring by our many volunteers.

Their brilliant smiles, warm hugs and words of encouragement have helped to create special bonds with our residents and to brighten their days. The bingo, chess and blackjack games, the visits for some friendly chatting, the help shopping at the Mall and the General Store, the many concerts and performances, the birthday parties, the lunches at the Country Club, the books read, the letters written, the wheelchairs pushed, the library cart, the laughter of the preschool children, the sweet smiles of the babies, the enthusiasm of the teenagers—each event has made me proud and thankful to know our wonderful group of volunteers.

I wish a very happy New Year to all our volunteers and thank you for all you have contributed and I am sure will continue to give in the coming year. To all the readers of the Times Outlook, L' Shonah Tovah and many thanks for your ongoing support.



*Greensboro volunteers take a bow for a photo op at a monthly BJH birthday party. Pictured from the left are: Bill and Josie Swirin, Polly Strasser, Ruth Jacobs, Anita Rubin, Jeanne Pratt, Scott Strasser, Rhoda Fleisher, Joyce Gutman and Alice Roemer.*



# Calendar Highlights September

- 2. Monthly Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
- 5. Catholic Mass, with Holy Family, 10:00 a.m., Fair Oaks.
- 5. Outreach Movie and Library Books, with Winston-Salem Public Library, 10:30 a.m., Individual Units.
- 7. Grandparents Day, Sunday Sweets with Sisterhood Temple Emanuel Winston-Salem, 2:30 p.m., Upper Commons.
- 9. Leave for VFW Hall in Clemmons, Senior Citizens Luncheon, 10:00 a.m., Fair Oaks Lobby.
- 9. Residents Council Meeting, 2:00 p.m., B-1 Dining Room.
- 12. General Store, 10:00 a.m., Mansion Library.
- 14. Brenner Concert, with Johnathan and Lillian Julian's Trio, 2:30 p.m. Commons Auditorium.
- 18. Leave for Greensboro, Starmount Country Club, 10:30 a.m., Fair Oaks Lobby
- 21. Card Club, 3:00 p.m., Upper Commons.
- 26. Hanes Mall Shopping, 9:30 a.m., Fair Oaks Lobby.
- 30. News and Views with Leonard Clein, 10:30 a.m., Fair Oaks.

## WELCOME

May you have a long, happy,  
healthy life.

**Charles Burgess**  
Mocksville, N.C.  
**Mary Pauline Caudle**  
King, N.C.

*right: Jeannette Freund enjoys a card game with teen volunteer Scott Davis.*



*Below: Shopping at the Mall is a popular activity for residents and volunteers. Seen enjoying the trip are Bernice Goldfinger with volunteer Nancy Allen and Dorothy Rogat with volunteer Ann Bruskiwitz and Anne's cousin Adam Burbank.*

## HAPPY BIRTHDAY

### SEPTEMBER

Margaret Bodenheimer  
Jeannette Freund  
Beatrice Goodman  
Emma Ivester  
Eva Kaplan  
Gertrude Monosoff  
Marilyn Nelson  
Walter Roberts  
Abraham Schwartz  
Wyatt Snyder  
Sally Waldman  
Eva Weiberg





*left: Fair Oaks resident Elsie Karesh is well prepared for her shopping spree with volunteer Gail Citron.*

*above: Greensboro volunteer Ruth Jacobs, left, is seen at the Starmount Country Club Luncheon with three satisfied customers, Fair Oaks residents, pictured from the left, Marilyn Nelson, Lottie Maienthau and Hildegard Oppenheimer.*

## Shop at Blumies for that perfect little gift !

Come see our new selection of silver frames and unique gifts jewelry, scarves, umbrellas, toys and more.



**Shop Hours**  
Tues. 12-4p.m.  
.Fri.; 3-5p.m.

Visit Blumies at BJH -  
Give the gift that gives twice.

## HAPPY ANNIVERSARY

Congratulations to the following staff members who celebrate anniversaries of employment in

### SEPTEMBER

- 18 years**  
Judy Petty, Laundry
- 11 years**  
Sue Clein, Public Relations
- 10 years**  
Evelyn Jones, CNA
- 9 years**  
Cindy Brewer, Laundry
- 4 years**  
Jo King, CNA
- 2 years**  
Katherine Carter, CNA  
Ila Phillips, RN
- 1 year**  
Lee Stein, CNA



**THE BLUMENTHAL  
JEWISH HOME THANKS  
YOU FOR YOUR  
GENEROSITY**

Contributions April 21, 1997 to  
July 29, 1997

**THE FAIR OAKS CAPITAL  
CAMPAIGN**

CHARLOTTE

Mr. and Mrs. Herbert Cole  
Mr. and Mrs. Michael Gold  
Mr. and Mrs. Jeffrey S. Lyons

**THE ENDOWMENT FUND**

CHARLOTTE

Rabbi and Mrs. Leo Hoffman  
The Leon Levine Foundation  
Dr. Robert Widis

**Blumenthal Jewish Home  
Nominations For  
The Board of Trustees**

1997-98

*For Officers of the Corporation:*

Al Herman Greensboro, NC	President
Eric Handler Greensboro, NC	President Elect
Ron Weiner Charlotte, NC	1st Vice Pres.
David Rosenblutt High Point, NC	2nd Vice Pres.
David Plyler Kernersville, NC	Secretary
Michael Schiftan Greensboro, NC	Treasurer

*For Board of Trustees, Three-Year Term:*

Linda Combs	Winston-Salem, NC
Carl Hoffman	High Point, NC
David Plyler	Kernersville, NC
Michael Schiftan	Greensboro, NC
Ron Weiner	Charlotte, NC

Nominations for members of the Board of Trustees or for officers of the corporation may also be made, endorsed with the names of not less than 10 members of the corporation, if forwarded to the Secretary at least 15 days before the date of the annual meeting.



**The Tree Of Life**

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012





# Carolinas Association of Jewish Women and Men

(Formerly NCAJW Founded 1921 and NCAJM Founded 1933)

Established June 22, 1988

Dear Members and Friends:

P. O. Box 21002  
Charlotte, N.C. 28277-0099

The Carolinas Association of Jewish Women and Men (CAJWM) is once again conducting its ANNUAL FUNDRAISER for the benefit of the Blumenthal Jewish Home. We are counting on your participation in the **annual fund raising project** which supports the **Home**. This will enable us to continue providing the outstanding care for our Jewish elderly.

**President**

Irving M. Brenner  
1008 Mt. Vernon  
Charlotte, N.C. 28203  
(704) 342-4272

**Vice-President Membership**

Audrey Madans, Charlotte

**Membership Coordinators**

Rhoda Gleiberman, Charlotte  
Esther Frank, Charlotte

**Treasurer**

Libby Hirsch, Charlotte

**Special Events**

Florence & Ben Jaffa, Charlotte

**Student Loan Funds**

Irving M. Brenner, Charlotte

**CAJE & Historian**

Lenore Stein, Charlotte

**CAJE Treasurer**

Steven Menaker, Charlotte

This year's outstanding CAJWM Fundraiser will be held on Sunday, October 26 during the Home's Annual Meeting. A ticket costs \$50.00 and five grand prizes of \$1,000.00 each will be awarded to the winners. Also, valuable door prizes will be drawn for those in attendance. Although this will be an occasion you won't want to miss, **you do not need to be present to win the grand prizes.**

Please make your check payable to the CAJWM and return the stub(s) complete with the name, address and telephone number of the purchaser to: Mr. & Mrs. Ben Jaffa, 232 Hodgson Rd., Charlotte, N.C. 28211. A self-addressed envelope is enclosed for your convenience.

Thank you in advance for your continued support. We hope that you will be able to join us at the Home for the Annual Meeting, and we look forward to welcoming you personally on October 26.

May the New Year bring renewed happiness and inspiration to you and your family.

Cordially,

Irving M. Brenner  
President

Florence & Ben Jaffa  
Special Events Chairmen

## 1997 ANNUAL FUNDRAISER

Sponsored by  
CAROLINAS ASSOCIATION OF JEWISH WOMEN AND MEN  
**NET PROCEEDS TO BENEFIT**

**THE BLUMENTHAL JEWISH HOME**

CLEMMONS, N.C.  
(33.34 tax deductible)

**5 CASH PRIZES OF \$1,000.00 EACH**

**TICKET \$50.00 EACH**  
YOU NEED NOT BE  
PRESENT TO WIN

Drawing to be held at Annual Meeting of the  
BLUMENTHAL JEWISH HOME, Clemmons, N.C.  
Sunday, October 26, 1997

**Outstanding Door Prizes for those present**  
(Check payable to Carolinas Association of Jewish Women and Men or CAJWM)  
**Return check to Mr. & Mrs. Ben Jaffa**  
232 Hodgson Rd., Charlotte, N.C. 28211

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
Phone \_\_\_\_\_

# Temple news

## Temple Beth HaTephila

Asheville NC

by Marjorie Schachter

SISTERHOOD sailed through another busy month in July, holding a Summer Salad Soiree and 3<sup>rd</sup> Annual Retreat in Unger Hall on July 14, and adjusting to the results of June's activities. On the installation of Sisterhood's board members; omitted from last month's list were Sylvia Meyer, Religious School liaison, and Outreach chair Chris Lewis. The 1998-1999 Nominating Committee members are Julie Lee, Sonja Shulimson and Marjorie Schachter.

The First Annual Chocolate Gala and Cocktail Party, held on Saturday, June 28, was a chocolate-lover's dream-come-true. Unger Hall was a veritable sea of you-know-what, in various irresistible guises.

Prize ribbons were awarded to the winners in both categories, professional and amateur. Professional winner for cake—a chocolate torte—was Cynthia Becket of Richmond Hill; amateur winners, with a Mousse Cake, were Cele and Jules Resnick. The prize for pies went to professional Nancy Forester for her Chocolate Iberian Silk, and for truffles, Gail Thomas of Chocolate Fctish. The prize for mousses went to amateur Sonja Shulimson for a white chocolate creation, and to amateur Marty Lec for his Chocolate Chip cookies. Winner of the raffle

prize, a weekend in Hershey PA, was Jeanne Wertheimer

There were cheese and crackers, courtesy of Nicky Erickson and Julie Lee, and fruit provided by Vicki Levi; wine courtesy of Frank Gilreath; flavored coffees courtesy of Barbara Laibson and Baba Riche. There are many more acknowledgements, to be listed next time.

THE ADULT CHOIR, under the direction of David Cohen and after rehearsing in the middle of the month, sang for Danny Pitter's Bar Mitzvah on June 20.

SABBATH SEDER PICNICS AND ISRAELI DANCING with the light-footed Rebbitzen Susan Ratner returned for the summer on June 27, and were held again on July 11 and August 15.

TORY MAY REVISITS US from New Orleans. It was a great night on Friday, July 25, when our Board and Brotherhood Installation Service took place, and Cantorial Soloist Tory May, daughter of Les and Shirley Cohen, enriched the occasion with her beautiful voice.

WHAT IS OUTREACH? Quoting from the Temple Bulletin, "Many members of our congregation are intermarried or couples, one of whom has converted to Judaism. In addition, we have single members who are Jews by Choice.

Outreach is a social and educational program for this constituency.

We meet in members' homes approximately 6 times a year for a potluck dinner, socializing, and a program. The programs incorporate issues of particular interest to the intermarried or to those families with Jewish and non-Jewish members. The programs usually focus on Jewish life.

Outreach provides networking and support as well as a calm and friendly social environment for our intermarried families and Jews by Choice. Those interested are invited to call the Temple office for the time and location of the next Outreach gathering.

IN THE NEWS... in the July 8 issue of the Asheville Citizen-Times one of the Letters to the Editor was from Shirley Cohen, which pointed out that the news reports of a recent accident in which two young men were killed seemed to pay no attention to two other deaths which occurred in the same accident, those of a mother and child. And on July 10 in the Lifestyle section of the Citizen-Times there was an article about the winner in the professional category of the Sisterhood's Chocolate Gala, Richmond Hill Pastry Chef Cynthia Becket, whose picture, together with that of Rose Rose, one of the judges, headed the article.

## Beth Israel Synagogue

Asheville NC

by Lillian R. Wellisch

## TIKKUN LEYL SHAVUOT STUDY

On June 10 we celebrated Shavuot, the Holy Days commemorating the receiving of the Torah, by studying and learning from each other. Our Rabbi and several congregants led



fascinating sessions lasting from twenty minutes to an hour.

**JEWISH MYSTICISM: AN INTRODUCTION TO THE KABBALAH**

In two sessions, we read and discussed from a variety of texts on Jewish Mysticism. We also did a few simple exercises in Jewish Meditation. In both sessions, we had some very lively discussions with the participants coming up with their interpretations of the material we read.

**PAST PRESIDENTS' SHABBAT**

On June 14, all the Past Presidents of Beth Israel were invited to participate in a special Shabbat recognizing them for their service to our congregation. The Shabbat after Shavuot was deliberately chosen for this event; Shavuot celebrates the giving of the Torah. All these people have helped create the Torah, the teachings of Beth Israel. As we begin to plan on centennial celebration, these leaders provided a unique perspective on our past.

**ENHANCEMENT COMMITTEE**

On June 13, the program at the service was presented by Henry Meyers, "Jews and Sir Walter Raleigh's Voyages." Toby Cohen introduced Mr. Meyers.

On July 11, we will enjoy "Davening on the Green," outside the Shul premises. The coordinator will be Dr. Eric Wellisch.

**CONGREGATIONAL MEETING**

The End of the Year Congregational Meeting was held on Sunday, June 22. At this time, committees presented their annual reports, the President reported on the "State of the Shul," and the Members of the Year, Toby Cohen and Art Green, were recognized.

**RABBI THANKS**

A big thanks to our Hebrew teachers: Susan Hedgepeth, Smadar Yinhar, and Jessica Hedgepeth, for their great work and dedication teaching our children Hebrew and our tradition.

He also thanks a small, but dedicated group of congregants (Dr. Eric Wellisch and Ron Manheimer, Toby Cohen, and Sandy Slosman) who have worked creatively to bring our Shul's 8:00 p.m. service some wonderful programs and speakers during the past eighteen months. Again a big "Todah Rabbah". The group was led by Eric Wellisch.

**WELCOME NEW MEMBERS**

We would like to welcome our newest members: Scott, Karen, Erin, and Brooke Paly, Alan and Eileen Warsaw, and Avigdor "Avig" Weizmann, Gerard and Thelma Uhler, Wolff Alterman and Frederica Lashley, and Dr. Burt and Carol Weisberg.

**MAZEL TOV**

On the birth of our newest members, Ryan Samuel Greenberg, son of Mark and Caryn Greenberg, Mimi Casper, daughter of Larry Casper and Beverly MacDowell, and Hannah Michele Katz, daughter of Ed Katz and Miriam Schwarz.

**A STORYTELLER COMES TO BETH ISRAEL THE SARA AND RABBI SHMUEL BIRNHAM ARTIST IN RESIDENCE WEEKEND**

On June 27, 28, and 29, we brought back a wonderful storyteller and musician, Karen Golden. Several years ago, Karen was our Artist in Residence. She entranced us and entertained us. She was with us for programs Friday night, Saturday morning and evening, and on Sunday morning for the Storytelling and Musical Concert. We thank Bert and Connie Rabinowitz and the Rabinowitz Foundation for endowing a yearly educational experience for our entire community. Bert and Connie Rabinowitz are the parents of our Rebbitzin, Sara Birnham.

**RABBI SAYS ALSO:**

A huge measure of appreciation to our members who lead services when he is away: Dr. Ileana Grams, Susan and Jessica Hedgepeth, Caren and Julia Kessler, Dr. Joseph Schandler, Dr. Walter Ziffer, and others. And an equally huge measure of appreciation to our Torah readers: Susan Hedgepeth and Richard Nielsen. Rabbi Birnham also would like to thank Dr. Alan Baumgarten and Dr. Alan Friedman for their generous assistance in being our local Mohalim.

**THE FAMOUS MART**  
*Famous Brands For Less.*

<b>3870 E. IND. BLVD</b> <b>AMITY GARDENS</b> (704) 568-8723 M-W: 10-6 TH-FR: 10-9 SAT: 10-6, SUN: 1-6	<b>6600 N. TRYON ST.</b> 596-3132 M-W: 10-6, TH-FR: 10-9 SAT: 10-6, SUN: 1-6	<b>FREEDOM MALL</b> (704) 392-3101 M-W: 10-7 TH-FR: 10-9 SAT: 10-7, SUN: 1-6
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**FROM BET SEFER**

As our 1996-1997 season draws to a close, next year's administration and staff are already busily planning. Thanks to Alan Silverman's round table discussions, parents have given us wonderful input. Many parents have expressed what they want from Bet Sefer for their families.

**BAT MITZVAH**

On June 21 and 22, Shayna Slosman became Bat Mitzvah. Following the services on Saturday, the Slosman Family hosted a Kiddush luncheon in her honor.

**WEDDING**

On Sunday, June 29, Lara Charmack and Hugh Feinberg were married. A big Mazel Tov to them and to both families.

**Temple B'nai Sholem**

*New Bern NC*

*by Dr. Marilyn Stern*

Members of our Temple and our Sisterhood participated in two very meaningful interfaith activities this spring. From March 2-May 18, Dr. Harold Vandersea of the First Presbyterian Church, Mr. Ed Greenberg (our Temple President) and Dr. Jacob Stern (a Temple Trustee), team taught and led fascinating discussions on the book of Isaiah. Over 50 adults participated in the Sunday morning classes. Some classes were held at the Presbyterian Fellowship Center and some at our Temple. The front doors of these facilities are across the street from each other in New Bern's Historic District. We look forward to another interfaith adult education activity with our neighbors in the fall.

The other interfaith activity was undertaken by our Sisterhood at the request of the East Carolina Interfaith

Refugee Committee (an affiliate of Episcopal Migration Ministries). On April 3, our Sisterhood was told about a family from Bosnia that had come to New Bern (mother, father and two children) and that the maternal grandparents and paternal grandmother now wanted to join them in America. Our Sisterhood was asked to furnish an apartment for the grandmother. Janet Rosenthal and Sharon Lawler of our Sisterhood volunteered to head up this effort—and that they did! By May 1, lovely used living room and bedroom furniture and curtains were collected and the apartment scrubbed for a housewarming on May 2 (see photo). Seated on the far left is "grandmother" Olga Pluga enjoying refreshments with some of the volunteers.

Our Religious School concluded its year with a pool party and cookout on May 18. Education Director Barbara Berk, gave an oral quiz and awarded prizes to the Judaica champions. Religious School will resume in September.

Colly Beck of Havelock was named Carteret County's Woman of the Year for Community Service for her work with Crimestoppers. Drs. Jacob and Marilyn Stern were among the 35 Reform Jews from North America who completed the Para-Rabbinic Fellows program at Hebrew Union College in Cincinnati, Ohio July 11-20.

If you are coming to New Bern, please plan to worship with us. Our services are conducted by lay leaders on the 2<sup>nd</sup> and 4<sup>th</sup> Friday of every

month at 7:30 p.m. and are followed by an Oneg. Our 88 year old Temple got a glorious face-lift this summer. The vestibule and sanctuary have been painted and new carpet for the vestibule and bima are to be installed the last week of July. We are deeply grateful to Sandra Sharf, Sisterhood President, and Maurice Specter, a Temple Trustee, who have devoted many hours overseeing the completion of these projects.

Our Sisterhood will hold its first meeting of the fall at the home of Daisy Miller on September 4 and will host a covered dish and dance at the Village Club in Oriental NC on September 13.

We will hold four services for the High Holy Days: Erev Rosh Hashana, Rosh Hashana morning, Kol Nidre evening and Yom Kippur afternoon. In keeping with our tradition, we will Break-The-Fast together in our Fellowship Room at sundown on



*House warming gathering for Olga Paluga from Bosnia with sisterhood members.*

October 11. Meanwhile, we wish you all: Shanah Tovah Um'tukah, a Good and Sweet New Year.

**Temple Israel**  
by Harriet Glassman  
Kinston NC

The coming of summer brings a close to our religious school. On June 1, as tradition goes the religious school held its annual picnic. Unlike previous years, our hopes were temporarily dashed when we awoke to clouds and rainfall. But with group optimism and collective thought and the wisdom of Chelm stories behind us, we decided to go forth with the picnic. Lo and behold with a little help from the divine the weather cleared and the fare of hamburgers and hotdogs were soon sizzling on the grill. In recognition of their service to our youth, the religious schoolteachers were honored and presented with a book entitled: *Words That Hurt Words That Heal* by Joseph Telushkin. The rabbi was also honored with a plaque made by the students under the direction of Irv Gross. Young and old delighted in the activities including bocci ball, Frisbee and Chelm stories.

On May 13 a congregational meeting was held. The past actions of the board, temple affairs and the concerns of members were discussed. New officers were elected and installed. The following are the temple board members: President, Dr. Joseph Goldwasser, President Elect, Mr. Aubrey Bronstein, Past President, Harriet Glassman, Treasurer, Mr. Sol Schecter, Mr. Leo Brody, Mr. Morris Heilig, Ms. Suretta Bronstein, Mr. Randy Kops, Mrs. Emma Kass, ex officio, Mrs. Laura Brody, Mrs. Rosalie Hutchens. We wish all of the members good luck in assisting the temple and appreciation for the outgoing members who were so kind to volunteer their time.

**Community News**

We would like to take the opportunity to recognize the following religious

school students who were Bar/Bat Mitzvah this past year and wish their families continued naches.

Emily Lacin, daughter of Dr. & Mrs. Robert Lacin  
Brian Satz, son of Dr. & Mrs. Stanley Satz  
Jennifer Brody, daughter of Mr. & Mrs. David Brody  
Jocelyn Hutchens, daughter of Mr. & Mrs. John Hutchens  
Jason Kops, son of Mr. & Mrs. Randy Kops

We would like to extend congratulations to the following:

Mr. & Mrs. Aubrey Bronstein upon the Bas Mitzvah of their daughter Terry Ratoff  
Mr. & Mrs. Stanley Pearson upon the birth of their first grandchild - Andrew  
Betty Ann and Ken Caldwell  
Mr. & Mrs. Bill Jester upon the marriage of their daughter, Frances to Robert Nelson  
Mr. & Mrs. Bekerman upon the graduation of his daughter, Rosalyn from E.C.U. and their son, Michael from Kinston High School.  
Mr. & Mrs. Gerald Crane upon their 40<sup>th</sup> Wedding Anniversary

Mr. & Mrs. Glassman upon the graduation of their son, Matthew from Kinston High School  
Mrs. Harriet Chused upon the birth of her fifth great grandchild, Sadie to Bryna and Greg Rapp.

Temple Israel is a reformed congregation with the services of a full time rabbi. We are within driving distance of Greenville, Jacksonville, Goldsboro, and New Bern. We also offer religious school as well. Services for Shabbat are held on Friday evenings at 8:00 o'clock and newcomers are always welcome. If you are visiting this area or would like more information please contact Rabbi David Rose at Temple Israel (919) 523-2057 or write at 1109 West Vernon Ave., Kinston NC 28504.

**Temple Israel**  
Charlotte NC  
By Robert Gleiberman

Temple Israel, founded in 1895, is Charlotte's only Conservative congregation and is affiliated with the United Synagogue of Conservative Judaism. Over 700 family congregants strengthen Judaism through worship, study, celebration and the promotion of well being. Our spiritual leader is Rabbi Murray Ezring; our Cantor is Elias Roohvarg; our Education Director/Associate Rabbi is Robert Kasman; our Youth Coordinator is Cindy Slifkin; and our Executive Director is Robert Gleiberman.

**Worship Services** for Shabbat are Friday evenings at 6:15 PM (3<sup>rd</sup> Friday of each month is our Family Shabbat) and Saturday mornings at 9:30 am. Evening minyans are Monday through Thursday 7:30 PM, Saturday and Sunday 5:30 PM. Morning minyans are Thursday at 7:30 AM and Sunday at 9:00 AM.

**Congratulations to the following B'nai Mitzvahs. . .**

**August 2** David Mireles, son of Susan Mireles.

**August 16** Emily Silbiger, daughter of Louise Silbiger

**August 23** Diana & Alyssa Levine, daughters of Nicki and Miles Levine

**August 30** Elliott Kessler, son of Phyllis & Allen Kessler.

**September 6** Stuart Miller, son of Judy & David Miller

**September 13** Mark Sussman, son of Denise and Alan Sussman

**September 20** Joel White, son of Diane White & Jeremy White

**We welcome with joy our new arrivals. . .**

**Sean Heath Lerner**, son of Alison & Mark Lerner



**Hanna Ariel Hirschmann**, daughter of Vicky & Paul Hirschmann  
**Nicole Brook Framm**, daughter of Ellen & David Framm  
**Zachary Jacob Gamlin**, son of Andrea & David Gamlin  
**Dana Josey Weiner**, daughter of Sherry & Ronnie Weiner  
**Zachary Lee Reiner**, son of Stefanie & Barry Reiner  
**Leah Elizabeth Newman**, daughter of Shelby & Keith Newman  
**Sydney Yasmine Schusterman**, daughter of Dawn & Steve Schusterman  
**Andrew Scott Heller**, son of Rachel & Arthur Heller  
**Zachary Benjamin Rosen**, son of Nadine & Gerald Rosen.  
**Rachel Lauren Boxer**, daughter of Geneva & Evan Boxer  
**Ethan Jacob Kaplan**, son of Keri & Adam Kaplan  
**Emily Lorin Ashkin**, daughter of Audrey & Kenneth Ashkin. . .

**Shalom to our new members. . .**

Sam Burick  
 Arlene Cohen  
 Dana Edrick  
 Larisa & Valerly Fel'Metsger  
 Mabel & Jaime Flasterstein  
 Paula & Stanley Goldstein  
 Rachel & Arthur Heller  
 Alyson & Steven Kalik  
 Marcia Kaplan  
 Frances Luski  
 Jodi & Gary Michel  
 Brenda & Eric Moore  
 Gregory & Margaret Musa  
 Gary Muskin  
 Mona Radiloff  
 Orit & Hagay Ramati  
 Susan & Roger Stieffel  
 Bonnie & Maurice Wallsh  
 Susan & Robert Ziker

**Temple Israel Religious School**  
 Change is exciting, and change combined with an innovative teaching technique has become an important

part of the Temple Israel Religious School.

Rabbi Robert Kasman, Director of the school, has recently introduced the Torah-Avodah-Gemilut Hadadim (TAG) Program to Temple Israel 4<sup>th</sup> and 5<sup>th</sup> graders. TAG emphasizes points earned for following and putting into practice key factors in being a Jewish adult. Grades such as A, B, C, D and F are not part of the agenda. Instead, students earn points for mastering specific information derived from all three categories of the TAG Program.

Points are earned for Torah, which is based upon academic achievement in learning the contents of Torah. A student also earns points for Avodah, which involves practicing Jewish rituals. And, finally, Gemilut Hasadim points are awarded for performing acts of human dignity, through interpersonal achievement.

The entire program has been designed and implemented by Rabbi Kasman. It is not a nationwide curriculum, which makes its establishment at Temple Israel unique to Charlotte.

"It's a club," stated Rabbi Kasman. "It's not something that results in prizes or trips. Students simply earn points built around being a good

Jewish adult. The three categories were originated some 2000 years ago by Simon the Just."

The TAG program has already been extended to soon include the 6<sup>th</sup> grade, and will eventually include the Junior Congregation, involving approximately 6 hours of Junior Congregation time.

**YESKEL WINS TEMPLE ISRAEL'S CONFIRMATION SCHOLARSHIP AWARD**

Zack Yeskel, son of Fil and Elka Yeskel, is this year's recipient of the TEMPLE ISRAEL ANNUAL CONFIRMATION SCHOLARSHIP AWARD. This award goes annually to the confirmand who writes the best essay on a Jewish subject. Zack's winning essay was written about David Ben Gurion.

Zack has already been to Israel twice; once when he was five with his family, and again to celebrate his Bar Mitzvah on Massada. Zack is using this scholarship for a trip sponsored by Young Judea. He plans to spend one week in New York and six weeks in Israel. When Zack was notified of his winning, he expressed great happiness, excitement and anticipation. He is very grateful to Temple Israel for providing him with this opportunity for an extended visit.

VIST THE NEW TEMPLE ISRAEL  
 WEBSITE@  
[HTTP://USCJ.ORG/SOEAST/CHARLOTTE](http://USCJ.ORG/SOEAST/CHARLOTTE)



# NEWS community



*Clemson Hillel Students with Consul General of Israel, Arye Mekel.*

## Hillel Activities at Clemson University

*Clemson, South Carolina*

*by Dr. Richard Klein, Faculty Advisor*

The B'nai B'rith Hillel Student Organization at Clemson University started its activities for the spring 1997 semester with a Sunday Bagel Brunch on January 12, at the home of Richard and Joyce Klein. The special speaker at this brunch was Dr. Jeffrey Powell, Director of the Clemson University's Career Center and a Member of the Hillel Advisory Board. Dr. Powell spoke about career planning and job seeking along with the need to develop a professional resume. Dr. Powell came to Clemson in the spring of 1996 and has made many changes to improve the services of the Career Center. Accompanying Dr. Powell was his boss, Dr. Joy Smith, Dean of Students for Clemson

University. Seventeen students attended this function and enjoyed the food and fellowship as well as the ensuing question and answer period.

On Tuesday evening, February 11, the Hillel Student Organization sponsored a vegetarian Pizza Party at a local Pizza Parlor. Pizza Parties are one of the most popular Hillel activities, and everyone there enjoyed himself or herself very much.

Hillel students held a Havdalah Service at the apartment of Debbie Schupak, a graduate student, on Saturday evening February 22, 1997. After the Service, the students attended the play "Carousel" which

was presented by Clemson University students. The University Orchestra conducted by Dr. Andrew Levin, a faculty member and a member of the Hillel Advisory Board accompanied this play. After the play, the students came over to the Klein's house for an ice cream, and soda party.

The next event was a belated Purim Party, which was held on Thursday evening, March 27, 1997 at the Klein's house. Mrs. Joyce Klein taught the students how to make hamantaschen, which they made and ate in abundance. While the hamantaschen were baking, the students watched "Friends" and other television programs. A fun time was held by all that attended.

Hebrew University Representative, Etie Altschull, made a presentation on Friday afternoon, April 4 for Clemson students and faculty. She discussed the opportunity to study for a semester or a year at Hebrew University. This was the third time that she has been on Clemson's campus within a two-month period. An official Study Board relationship between Clemson University and Hebrew University has been negotiated, whereby students can transfer appropriate courses for college credit. What was interesting (and I did not anticipate) was that some faculty members have also expressed the desire to spend time at Hebrew University, and that relationship has been negotiated as well.

On the second night of Passover, April 22, the Jewish students held their own special Seder at the apartment of Scott Savett, Hillel Vice President. This Seder was organized, prepared, and conducted by the students. According to the students, the Seder was very "traditional." Twenty students attended this event, and everyone there had a wonderful time.



Preparation of matzo kugel, charoset, Passover cookies, matzo balls, and other specialty items occurred at the Klein's home on Sunday afternoon, April 20. Mrs. Klein volunteered the use of her kitchen and taught the students how to prepare holiday dishes. The students particularly enjoyed the kugel!



*Clemson Hillel Students at the Second Seder Night, April 22, 1997.*

On April 29, we held our final event for the 1996-1997 academic year. Our "Annual Post-Passover Pizza Party," at a local Pizza parlor. Nine students attended this event despite the fact that notice of this function was sent out by e-mail on the afternoon of the 29 and that it was in the middle of final-examination week. The Hillel student e-mail list and also the Hillel faculty and staff e-mail list continue to be used extensively, and they are a wonderful means of communication among Jewish students and faculty and staff.

Alissa Gayle, Hillel Vice President for Social Programs, gave the Invocation at the graduation for Clemson University on May 7. She was very excited about this opportunity, not only for herself but also for the recognition that it brought to the Clemson Hillel.

Clemson Hillel students were again greatly enriched by the opportunity to attend Sunday evening Jewish study sessions at the home of Dr. Peter Cohen, Assistant Professor of

Religion at Clemson University. The discussion on January 19 centered on "How to Answer Questions from Roommates" and "Why we are Jewish and Not Christian." Other sessions were held on February 16, March 9, March 30, and April 13. Topics covered included Jewish/Hebrew and Other Interpretations of the Hebrew Bible; Apocalyptic, Jewish and Otherwise, and the Coming Millennium; and Customs and Traditions Regarding Passover. Between six and ten students attended each of the above-mentioned sessions and all came away better educated.

At the beginning of the semester, the Clemson Campus Ministers Association was asked by Clemson University to develop a non-

denominational religious service in case of the death of a student. Dr. Cohen, along with Reverend Tim Willis (Baptist) and Pastor Christopher Heavner (Lutheran), developed such

a service. The B'nai B'rith Hillel Foundations published an excellent booklet entitled "Death of a Student" (1986), and Dr. Cohen utilized that material in his efforts to develop an appropriate religious service. Incidentally, in January I was re-elected Treasurer of the Clemson Campus Ministers Association for 1997.

At the belated Purim Party,



**Clemson Hillel Vice President at May Graduation**

Alissa Gayle, Hillel Vice President for Social Programs, gave the Invocation at the graduation for Clemson University students on Wednesday, May 7, 1997. She was the first student of the Jewish faith to give an Invocation at Clemson University. Ms. Gayle's hometown is Cocoa, Florida, and she is a rising senior at Clemson University.

we held elections for the Hillel officers for the 1997-1998 academic year. New officers are as follows: President-Jennifer Goldberg (East Windsor NJ), Vice President for Technical Operations-Scott Savett (Philadelphia PA), Vice President for Social Programs-Alissa Gayle (Cocoa FL), Vice President for Religious/Holiday Programs-Matthew Blum (Solon OH), and Tiffany Metzger (Columbia SC). Scott Savett continues to update the Hillel web site, which is located at <http://hubcap.clemson.edu/hillel/>. The Hillel students are looking forward to a successful 1997-1998 academic year.

## Charlotte Jewish Historical Society Grant

by Gail Green

The Charlotte Jewish Historical Society is one of six state historical groups selected to receive a grant from the North Carolina Preservation Consortium. The grant will provide an assessment survey from funds coming from the State Historical Records Advisory Board with federal money from the National Historical Publications and Records Commission. Funds will be allocated for materials the consultant selects as most needed.

Since being organized in 1988, the Charlotte Jewish Historical Society has steadily undertaken the task of collecting and preserving as much of Charlotte's Jewish past and present history as possible. CJHS functions as a committee within the Carolina Agency for Jewish Education, and its collection is stored in the CAJE building at Shalom Park.

Part of that collection includes 130+ videotapes obtained from many persons sharing their oral histories of being Jewish in Charlotte. CJHS has also obtained donations of over 800 photographs, negatives and contact prints. These photo archives became the basis for "From Seventh Street to Shalom Park," a photo exhibit displayed at the Main Library, the Museum

of the New South, and at Shalom Park. Many original documents and videotaping of community life are also in the archives, such as a narrated tour of the Hebrew Cemetery, synagogue groundbreaking ceremonies, Yiddish Institute sessions at Wildacres, and copies of Harry Golden's television show.

Walter Klein, an enthusiastic CJHS member, researched and printed a map designating important sites in Charlotte's Jewish history. Lenora Stein, director of CAJE, also serves as an officer of the Charlotte Regional History Consortium, of which CJHS was a founding member.

Sam Eneman is current chair of CJHS, a loosely organized group very interested in documenting the Charlotte Jewish community. With the information, expertise, and materials obtained from the Preservation Consortium Grant, the Society anticipates being more effective stewards of Charlotte's Jewish history. Several exciting projects are being discussed, and additional members are most welcome to become involved. *Please call the CAJE office for more information at 366-5007 ext. 272.*



## Jewish. . .And Web Worthy

Here are some noteworthy Jewish sites on the WorldWide Web that are definitely worth a visit:

Navigating the Bible <http://bible.ort.org/> Brought to you by the World Ort Union, this a must for bar/bat mitzvah students, their parents, teachers and anyone interested in learning how to read Torah or Haftarah. The site contains pages for Torah study, commentaries, divrei Torah, a biblical glossary, a Jewish bible atlas, a built-in Jewish calendar for determining b'nai mitzvah dates, and most important of all an interactive bar/bat mitzvah tutor. The tutor has all the Torah, maftir, and Haftarah portions (including holiday and special portions) presented with vowelled and cantillated Hebrew text for study; the unvowelled Torah scroll text, transliterated text, and includes a verse by verse English translation. With a soundcard/speakers and RealAudio software, a student may listen, stop, repeat each text studied, verse by verse, and learn each trope until it is mastered. In addition there is a section for learning the blessings recited before and after the Torah and Haftarah are read in the synagogue. This site is must for all students, even adults,

who want to master the art of laying, chanting Torah and Haftarah—and for anyone who wants to know more about the Five Books of Moses and the Prophets.

Maven—The Ultimate Jewish Index <http://www.maven.co.il/> Just like her human counterpart, this site "knows it all" Jewishly speaking. Maven is a potpourri of Jewish sites on the World Wide Web, organized by subject and gathered into a searchable index with hot links to just about anything and everything Jewish under the sun. There is even an internal search engine on the Maven site for finding exactly what you are looking for. You may subscribe to the weekly Maven listserve and receive an email newsletter with every week's new Jewish additions of homepages to the Web, sent right to your email folder. And if you have a new site to add, Maven will be happy to add your home page to its online database.

Jewish Outreach Institute Home page <http://www.joi.org> A resource for people concerned about intermarriage, this homepage is a one-stop site for Jews and non-Jews to access Judaism: information, publications



and services. From a comprehensive bibliography of relevant publications, to a listing of programs and providers across the country who attempt to provide Jewish outreach programming, to chat rooms to an edutainment section full of Jewish holiday and observance information complete with hotlinks to related sites, this homepage is a great jumping off point for the affiliated, the unaffiliated, and those who might be contemplating studying or even understanding more about Judaism, especially those who might be touched by intermarriage, interdating and related concerns.

Virtual Jewish <http://www.virtual.co.il/EverythingIsrael>, and then some! Touted as the "Jewish world from the heart of Israel", the Virtual Jewish homepage is a journey through Israeli tourism, travel, business, education, a shopping mall, recipes, holiday information, kids-related material, links to Jewish communities around the world, the Israeli government, the Jewish press around the globe, an artists' showcase, archaeology, pen pals, an

ask the rabbi section, and there's even live Kotel Cam, so you can reach out and watch the Temple mount in Jerusalem at any hour of the day or night, if that's your inclination! You may register as a Virtual Jerusalem member and send an Israeli picture postcard and message to anyone in the world who has email. And your membership adds your name to the VJ Listserv, which sends out periodic emailed newsletters announcing special holiday and current information direct from Israel to you. Check out Virtual Jerusalem and bring Israel to life right on your desktop.

At the Carolina Agency for Jewish Education (CAJE), we use the World Wide Web and the powerful resources of the Internet everyday, as we assist CAJE members, families, teachers and students to access Jewish educational information. If you know of a new and wonderful WWW site, want to find out more about CAJE, or have questions or comments, we welcome them via email at: [lsstein@vnet.net](mailto:lsstein@vnet.net). Or drop by the CAJE Resource Center in person.



**AJE . . Annual Membership & Renewal Time!**

This is a very important time for CAJE—the time of year when your membership makes a difference for the Carolina Agency for Jewish Education

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Voice: (704) 366-5007, ext. 272

FAX: (704) 365-4507

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Please circle appropriate fee & enclose check, payable to CAJE

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1997-1998 CAJE Annual Fee Effective July 1, 1997 - June 30, 1998

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Phone (704) 366-5007 ext. 272

# personals

## Rabbi Harold Friedman dies at 79 He brought Judaism to many NC families

Associated Press

WILMINGTON—Friends remembered him as a scholarly and generous man—a rabbi who once drove a 1,200-mile circuit of dusty back roads to bring Jewish teachings to isolated families.

Rabbi Harold Friedman “was really quite a North Carolina treasure,” says Rabbi Robert Waxman of the B’nai Israel Synagogue, where Friedman attended services and taught classes. He was some North Carolina Jews’ “only link to Judaism,” Waxman said.



I.D. Blumenthal with Rabbi Harold Friedman

Friedman died Wednesday at the Lower Cape Fear Hospice Care Center, three weeks after undergoing triple by-pass surgery and suffering a stroke. He was 79.

In July 1954, Friedman began driving a 1,200-mile circuit to reach families in Whiteville, Wallace, Hendersonville and other rural towns.

He also served congregations in Alabama, Texas and Virginia and was a chaplain at the Mayo Clinic in Minnesota.

Friedman worked first with college students in West Virginia before coming to North Carolina

to ride the circuit, Waxman said. A Jewish man in Charlotte, who believed that someone had to bring Judaism to small communities paid his salary, he said.

Most communities Friedman visited had eight to 25 Jewish families. The smallest, Mount Gilead-Albemarle, had four when the circuit started.

The towns didn’t have chapels or synagogues,

but he still held scripture class, Hebrew lessons and bar mitzvahs.

The Beth Israel Synagogue in Whiteville relied on the retired rabbi for the last eight years to lead its 20-family congregation on major Jewish holidays, like Rosh Hashanah and Yom Kippur, said member Jack Steinberg.

The synagogue is trying to find a replacement so members won’t have to travel the 50 miles to Wilmington as

often.

“He was a very loving man,” Steinberg said. “I think it’s a big loss.”

In his second year on the circuit, Rabbi Friedman was given an air-conditioned bus to teach Hebrew and hold Jewish religious ceremonies.

He traveled with his wife, Miriam, who was born in Vienna and escaped to Israel during the Holocaust, Waxman said.

Friedman continued the circuit for two years before stepping down after his wife became pregnant with their first son. He said he couldn’t serve the communities alone.

Other rabbis took his place and the Carolinas circuit-riding program continued into the 1960s.

He continued his work as a rabbi but also had a long career as a biblical and an ancient-history professor at several Southern colleges and universities. He earned a doctorate in ancient languages at Hebrew University in Jerusalem and visited Israel many times to study ancient documents.

He had a wealth of knowledge about the Dead Sea Scrolls—five ancient manuscripts found in what is now Israel—but Friedman also took the time to teach Hebrew lessons to children and share Jewish history and teachings.

“I remember sitting on my porch and looking out at the ocean studying the Talmud with him,” said Dr. Irving Margolis, a friend who attends B’nai Israel. “He had a true feel for people.”

In addition to his wife, a son, Dr. Daniel Friedman; daughter-in-law, Janet; and grandchildren Hannah and Benjamin, all of Concord survive Friedman, Mass.





**Dara Wallace weds Dr. Daniel Salama**

Dara Lynn Wallace and Doctor Salomon Daniel Salama were married on May 25, 1997 at the Boca Raton Resort and Club in Boca Raton, Florida with Rabbi Richard Rocklin officiating.

The bride is the daughter of Miriam and Colonel (Retired) Ivan L. Slavich of Marco Island and Ned and Helen Wallace of Boca Raton, Florida. Her grandparents were the late Rev. Leonard and Bessie Wallace, of Charlotte, North Carolina and the late H.S. "English" and Pearl Posner, of Shelby, North Carolina.

The groom is the son of Doctor Elias and Molly

Salama of Aventura, Florida, formerly of Peekskill, New York. He is the grandson of Erwin and Anne Kaslowsky, of Pembroke Pines, Florida, previously from Peekskill, New York.

The Bride, Dara Salama, formerly of Charlotte North Carolina attended North Carolina State University and is a Registered Nurse at the Boca Community Hospital. The Groom, Doctor S. Daniel Salama is a graduate of Albert Einstein College of Medicine and is now a practicing Ophthalmologist in Boca Raton. The newly married couple will reside in Highland Beach, Florida.

**Member of Women's American ORT, Crown City chapter, will toast one of their own at an early autumn dinner/dance**



*Florence Sperling*

Florence Sperling, ORT's honoree, joined the organization in Atlanta, Georgia in 1981. Eight years later, as a new Charlottean, she helped establish Crown City chapter.

Since then, Florence has served ORT, locally, as both treasurer and vice president and has chaired many of its committees including those responsible for organizing the annual Gala, Progressive Dinner, Tasters' Luncheon, Gift Wrap and the sale of Community Service Books.

A former art teacher, Florence designs invitations and fliers for all ORT functions.

The Crown City tribute to Florence will take place Sept. 20 at 6:30 PM, Byron Hall, 440 S. Independence Blvd. Cost: \$36/person. For more information, contact event chairperson, Lottie Goldman, at 364-1393.

**Herbert Katzki, 89, dies; served JDC for 60 years**

NEW YORK—Herbert Katzki, who as an official of the American Jewish Joint Distribution Committee served for 60 years helping salvage thousands of uprooted Jewish lives in Europe and the Middle East, died at the age of 89 after a fall. He retired in 1979 as associate director-general of the JDC. His activities began in 1936 and throughout World War II and the Holocaust he was a mainstay in aiding the stream of Jewish refugees from Europe and from Arab countries. He headed the JDC office in Paris and later in Lisbon and later during the war he worked for the U.S. War Refugee Board in Ankara, Turkey and then Bern before returning to the JDC.

In 1967 he was brought back to the New York office where he played a leading role.

*L' Shanah*

*Tovah*

*5758*



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JUNE 10, 1997 TO JULY 18, 1997

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By: Beatrice Steinberg

SAMUEL SUTKER  
By: Mr. and Mrs. D. D. Schlucker

BERNIE WOLBORSKY  
By: Fannie Bernstein

JULES ZIMMERMAN  
By: Barbara Zimmerman

MOLLY ZOLOT  
By: Audrey Madans

**Happy Birthday:**  
DR. JAMES BEDRICK  
By: Audrey Madans

IRVING BIENSTOCK  
By: Audrey Madans

FLORENCE BLUMENSTEIN  
By: Ursula Green  
Sarah Kanzer  
Rose Parsek  
Shirley Szabo  
Lotte Wertheim  
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ELEN BRANDT  
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CHARLOTTE FREEDLAND  
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By: Lubah and Jerry Cohen

MARCIA GLEIBERMAN  
By: Audrey Madans

ALAN GOLDBERG  
By: Audrey Madans

ROSE GOLDEN'S 100TH  
BIRTHDAY  
By: Shirley and Marlin Freedman  
Mrs. Stanley Goss  
Josie and Bill Swirin

ALBERT JACOBSON  
By: Ellen and Ellis Berlin  
Herbert Falk

HILDA OPPENHEIMER  
By: Alice and Burt Romer

TEDDY SERXNER'S 95TH  
BIRTHDAY  
By: Dr. and Mrs. Gene Eisen

JACK SCHANDLER  
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**May the Lord Favor thee and Grant thee Peace**

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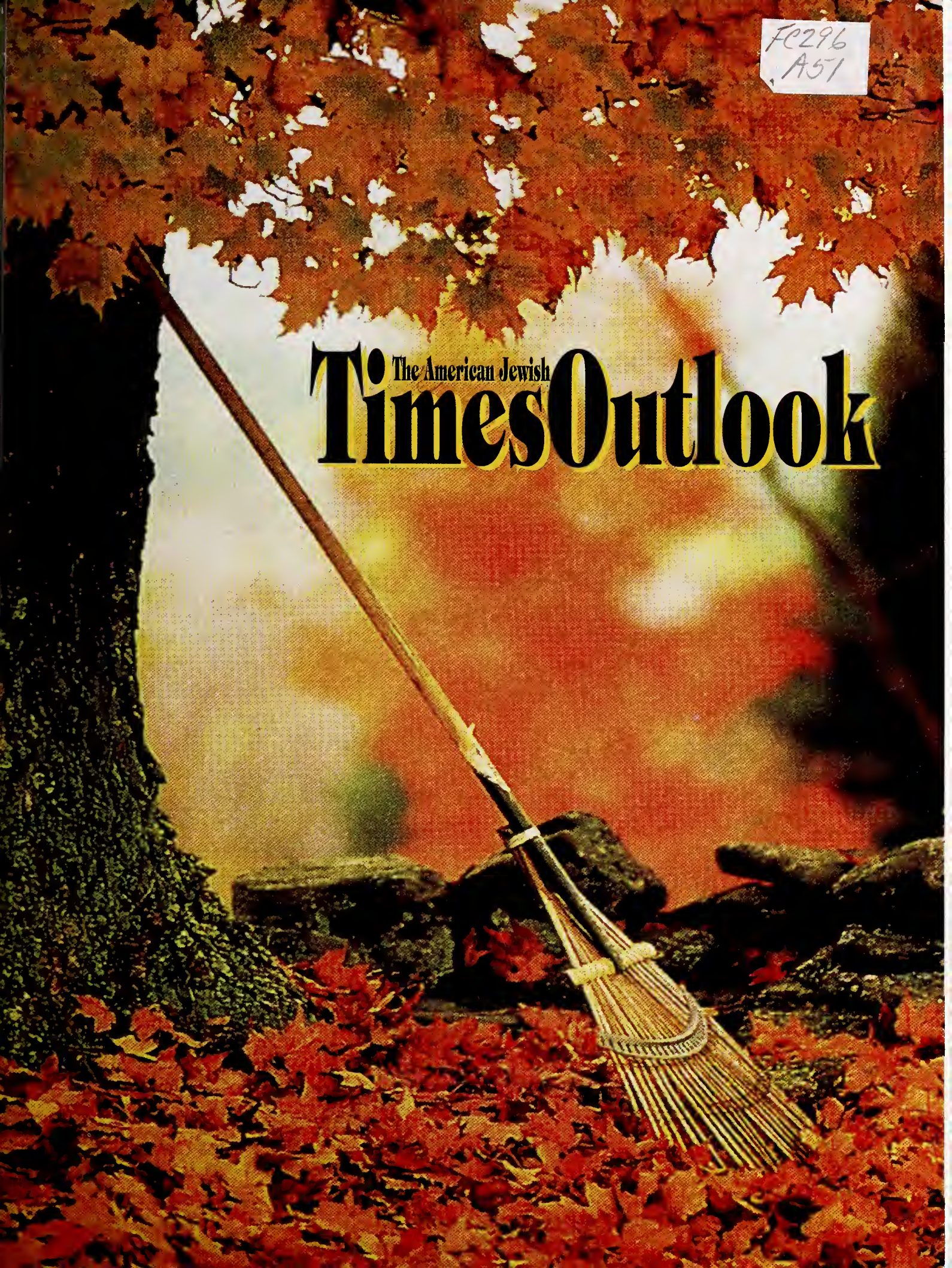
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# editorial

## Business Leader Says Renewal of Peace Talks Will Bring American Corporations To Israel

Milwaukee—American corporations are now regaining confidence in the potential for Israeli-Palestinian peace, according to the head of the Committee for Economic Growth of Israel (CEGI).

Elmer L. Winter, the American industrialist who is the long-time chairman of the Wisconsin-based association of American and Israeli business leaders, said the recent meeting between Prime Minister Benjamin Netanyahu and Chairman Yasir Arafat and renewed joint committee efforts to resolve differences are telling investors that both sides are trying to get the peace process back on track.

“This is good news for American corporations that see the potential Israel offers to them,” Winter said. He also noted that in spite of the stalemate in the peace talks, American investment in Israel has continued. Early forecasts indicating that the slowdown in the peace process would frighten off foreign investors have not been borne out, he reported.

“I must confess that my earlier concerns have been greatly eased,” the CEGI chairman added. “The steady interest rates, expanded sell-off of state-

owned industries and the surge in exports are reassuring measures of Israel’s economic muscle.”

The Committee for Economic Growth of Israel (CEGI) is an organization working to advance trade and investment between the United States and Israel. Winter was the co-founder and long-time president of Manpower, International, and the world’s largest temporary help firm, whose headquarters are here in Milwaukee.

The Wisconsin industrialist noted that the real economic losers during the freeze in the peace process have been the Palestinians, who have been far more vulnerable economically than Israel during the lengthy breakdown in talks. Incidents of Palestinian stone-throwing and mob violence are seen by outsiders as a sign of instability in the self-rule territories, warning off investors and corporate executives who may have been thinking of doing business there, he said.

“The Palestinians have neither the infrastructure nor the economy to withstand a prolonged lull in the peace talks,” said the CEGI chairman. “Employment and income are down sharply. People in the areas

governed by the Palestinian Authority are increasingly disillusioned and frustrated by the economic decline and represent a threat to Arafat's leadership."

He said Arafat has now given signs of understanding that, under the Oslo accords, "he is obliged to fight terrorism unconditionally and can no longer use security cooperation with Israel as a negotiating lever."

In Israel, even the suicide bombings have not deterred most American companies from opening new facilities and expanding existing ones, according to Winter.

"Although there was a 15 percent drop in foreign investment during the first seven months of this year it is now clear that terrorism has not scared off the majority of prospective investors, who are more concerned with the fundamentals within a country than with the political climate of the moment," he said. He also noted that Israeli business and industrial facilities are located away from areas of Palestinian unrest and demonstrations.

Winter cited a number of major new investments in Israel, including the opening of a new design center

by SanDisk Corporation, the world's largest supplier of flash data storage products; a new research and development facility by Motorola Semiconductor, and an influx of foreign capital through purchase of interests in Israeli companies by such corporate gains as AT&T, Caltex Petroleum, Morgan Stanley and Claridge (Israel)—a company representing financial magnate Charles Bronfman and the Kolber family of Canada. (Claridge recently purchased a 10 percent controlling stock interest in Koor's, Israel's largest company.)

The CEGI chairman also reported that Israel's privatization program is forging ahead. A significant move in this direction, he pointed out, was the sell-off by the Netanyahu administration of a controlling interest in the government-owned Bank Hapoalim, the country's largest financial institution, to a private group headed by American investor Ted Arison for \$1.37 billion. The sale is subject to approval by Israel's finance minister, the Knesset Finance Committee and the Commissioner of Banks.

In addition, Winter noted that Israel's stock market has shown "substantial gains" since January 1, 1997. The Mishtanim—an index of 100 blue-chip Israeli companies—is up 27 percent, he said.

# editorial



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Cheshvan-Kislev 5758  
Publisher  
The Blumenthal Foundation

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The American Jewish Times  
Outlook Is Published By The  
Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.  
Charlotte, NC 28208-5670 704-  
372-3296 Fax: 704-334-9425  
Internet address:  
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DEADLINE for FUTURE ISSUES  
November Issue - October 1  
December Issue - November 1  
January Issue - December 1

WZPS photo courtesy of Kasiah Salam.



*A traditional embroidered Ethiopian food vessel, used to serve cold food, particularly on Shabbat and at the Succah table. Ethiopian-born Kasiah Salam spends up to 10 months weaving these brightly colored and intricately embroidered baskets onto a base of palm leaves.*

# Unique Succah Decorations

**By Chana Falik**

For most, decorating the family Succah means pinning up store-bought posters and tinsel streamers.

A number of immigrant Jerusalem artists have begun providing Israelis with an unusual variety of innovative decorations to bring atmosphere and variety to the Succah.

Chana Falik spoke to five artists whose unusual art works are displayed in Succot all over Israel and is helping fulfill the biblical injunction: "beautify yourself before Him in the performance of mitzvot. Make for Him a beautiful Succah. . . ."



# Unique Succah Decorations

“All the mitzvot, and especially the mitzvah of Succah, should be performed with a regard for esthetic beauty,” wrote Eliyahu Kitov, a modern Jewish philosopher in his Magnum Opus *The Book Of Our Heritage* about the Jewish Yearly Cycle. For most of us, beautifying the Succah goes no farther than hanging our children’s preschool art work on the walls, pinning up a store-bought poster, or draping tinsel streamers from the thatched roof. What other choices of decorations—besides the mass-marketed variety—are there?

In fact, the choices are as varied as the artists, and nowhere is it easier to find a unique Succah decoration than in Jerusalem.

Devora Black, a painter and mother of four, has been living in Israel since 1984. “What impressed me most about Israel were the flowers,” said the 40-year-old artist. “They are so beautiful, and so different from the ones I was familiar with growing up in Zimbabwe.”

Devora incorporated this love of flowers into her work. Having learned the process of drying flowers from a childhood friend, Devora sorts through up to 50 types of dried flowers to find the shapes and colors she’s looking for to balance her gouache paintings. “Each flower and stem is small, about 1 to 1.5 cm in length,” says Devora. “I try to assemble them in such a way that the eye follows the pattern, from flower to flower,

with the emphasis on their relationship to each other.”

Devora sells her paintings, framed and unframed, to art galleries in Jerusalem and Tel Aviv. She also sells paintings—accompanied by appropriate Torah quotes—to a gallery in the ultra-orthodox Meah Shearim neighborhood. One of her most popular designs is the traditional “dwell in Succot” blessing encompassed by the walls of Jerusalem’s Old City.

Yonatan, Devora’s husband, is also a painter. He designed an intricate painting entitled “Circle of the Jewish Year” that was reproduced as a poster and sold in Israel for the Succot holiday. Over 2,000 copies were sold.

“The painting shows a Star of David within a big circle,” explains the 40-year-old South African native. “Around the Star of David is a vine that weaves in and out. The vine’s fruit and leaves change shape and color as the vine makes its way through the seasons. Circular symbols of each of the 12 months, alternating in an up-down-up pattern are located above and between each star. Within each of the six triangular stars I drew pomegranates and other fruit, according to the colors, shapes and sizes of each season.” Between each of the monthly symbols is a flag of one of the 12 Tribes. At the center of the poster, within the larger Star of David are additional Stars of David, one inside the other, becoming

progressively smaller. “The idea here is that the yearly cycle goes round and round, with no beginning and no end,” says Yonatan.

Yona Eden, 50, a teacher of art and English and a mother of six, works in paper cuts. “You can look at paper cuts on many levels,” says Yona, who made aliya from California in 1968. “There’s a lot of room for immigration, and that’s what makes them so enjoyable.”

To make a Succah decoration, Yona takes acid-free paper (“it lasts longer”) and folds it in half. After deciding if the design will be symmetrical or asymmetrical, Yona draws it in pencil on the paper. She begins the cutting with an “exacto” knife but only after making sure that all the “positive” parts will connect up. After the picture is fully cut out, it is mounted on a colored background (“the client usually picks the shade”) and framed. Both designs—the “positive” and the “negative”—share the same line. “The negative space should be as beautiful as the positive space; a good lesson we all need to remember in our personal lives!” says the artist. Yona makes paper cuts on assignment, usually for private clients.

Peretz Lazar immigrated to Israel from Bulgaria in 1948 together with his family. As an active member of the “Golden Age Club” in Ma’ale Adumim, the 65-year-old retiree spends most of his time designing and embroidering works of art. “My specialty is geometric shapes,” he says. One of his creations so impressed the local community center staff that they decided to make a poster reproduction of it and sell it as a Succah gift. This work stands on permanent display at the center. “It’s 105 cm tall and 50 cm wide and took three months to complete,” says Peretz with pride. “It

is composed of 105 geometric squares, each square being 7 cm by 7 cm in size and divided into a pattern of between 12 and 17 separate sections.” Each of these is embroidered with a different color (77 colors in all!).

Ethiopian mother of six, Kasiah Salam, weaves and embroiders traditional Ethiopian food vessels. In Ethiopia, these vessels were given to the groom on his wedding day to be used in preparing food. Here in Israel, as the Israeli palm leaves aren’t as strong as the Ethiopian, they are used to serve cold food particularly on Shabbat and at the Succah table.

To make the basket, Kasiah makes a ring out of a palm leaf and weaves the leaf through the ring. “Once the leaf is in place, I embroider the first row of the basket,” says Kasiah. “I choose strong contrasting colors, like white and black, or green and red, to make the designs.” At the point where the leaf thins out, Kasiah adds another leaf and continues on. Starting at the top of the basket, she first makes the lid, then the basket, and finally its hollow bottom. “It usually takes me 10 months to finish one basket,” says Kasiah, who sells them for \$500 to a Jerusalem buyer of traditional art.

In tractate Shabbat (133a) of the Gemarra, our sages say, “beautify yourself before Him in the performance of mitzvot. Make for Him a beautiful Succah. . .” These five artists have taken this instruction truly to heart. They have designed unique Succah decorations—each in his or her own medium—enabling those of us less artistically gifted to share in their beauty while sitting in the Succah. Hag Sameach!



# ENCYCLOPEDIA JUDAICA

## TAKES QUANTUM LEAP

The Encyclopedia Judaica, widely recognized as the most comprehensive and authoritative source on the Jewish world,

## INTO THE 21ST CENTURY

revolutionary idea of putting the Encyclope-

has taken a quantum leap into the 21st century with the recent release of the updated 26-volume text on a single CD-ROM disk.

Painstakingly produced over the past two years by Judaica Multimedia (Israel) Ltd., a Jerusalem company headed by Gary Leibler and Moshe Heller, the CD-ROM release brings the venerable Encyclopedia to the cutting edge of the computer age. In addition to an updated text and new feature articles not available in the printed version, the CD-ROM also offers powerful search capabilities, an interactive time-line and a full multimedia program including photos, video clips, slide shows, music, maps, tables and charts. In its new format, the Encyclopedia can be utilized efficiently both by serious scholars and youth.

"This is one of the most exciting projects to have come along in the Jewish world, one representing the culmination of over 95 years of Jewish scholarship," says 31-year-old Leibler, a lawyer from Melbourne, Australia, who made aliya to Israel seven years ago and gave up his practice for the

dia on CD-ROM.

"Two and a half years ago, we realized that this most comprehensive source of Jewish scholarship was not reaching its market, because keeping up with changing times applies not only to context but also to format," Leibler explains.

Together with Heller, Leibler approached the Keter Publishing House and obtained the rights to produce the Encyclopedia on CD-ROM.

The Encyclopedia Judaica grew out of a project started in Germany in the 1920s, which was halted when the Nazis came to power. In 1963, the project was revised in the US and led by Editor-in-chief Prof. Benzion Netanyahu, father of Israeli Prime Minister Binyamin Netanyahu. In 1965, after Netanyahu retired, Prof. Cecil Roth took over as editor-in-chief and the project was transferred to Jerusalem, becoming a national project launched on behalf of the Jewish people. In 1972, the 16-volume Encyclopedia was finally published, augmented by eight yearbooks and two decennials over the years.

"I thought this was going to be a simple operation," Leibler notes. "But with 15 million words, 25,000 articles, 100,000 hyperlinks, abbreviations and glossary, 2,500 photos (many used for the first time) and text incorporating nine languages, it proved to be more of a challenge. In addition, we found that when you bring leading academics together with multimedia experts, they don't necessarily see eye to eye."

First, the entire text of the printed version had to be scanned using advanced optical character reading. Then, the contents of the Encyclopedia and its yearbooks and decennials had to be reviewed, updated and categorized. Only after that, could the yearbooks and decennials be integrated into the core text of the Encyclopedia Judaica in order to ensure that all information on each topic be contained in one article and not spread throughout various locations as is the case in the printed version.

Next, new feature articles were incorporated on such topics as ultra-Orthodox Jewry, the American Jewish family, the legal status of Jerusalem, Islamic fundamentalism and the Middle East peace process. Fresh material was incorporated on many Jewish communities, new biographies were added and selected updates were carried out. In addition, selections of topical bibliographies were included to bring subjects up to date. None of these features appear in the printed edition, or any other source.

Supervising the project was Dr. Geoffrey Wigoder, editor-in-chief of the printed version, along with deputy editor-in-chief Fern Seckbach.

"We believe that we have brought the Judaica to

its fullest potential," says Leibler. "We have taken the printed version to a new dimension and brought it alive. It is a must not just for the Jewish world but for the general secular world as well.

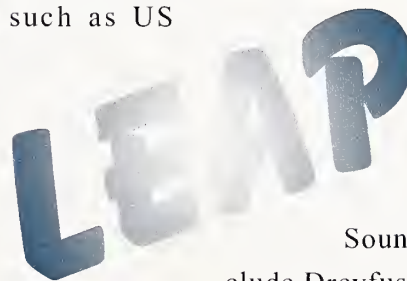
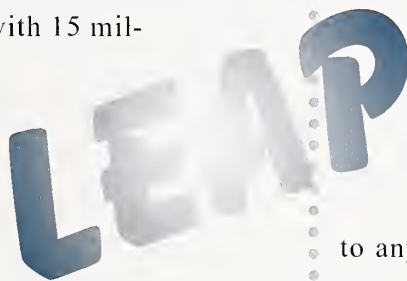
Essentially, the Encyclopedia is accessible to anyone who wants to understand anything about the Jewish world. And while it is extremely user friendly, we did not compromise on scholarship."

One can see the video footage of Allenby entering Jerusalem in 1917, Ben Gurion proclaiming the establishment of the State of Israel, and Eichman at his trial. The CD-ROM features rare illustrations dating back many centuries in addition to special media collections on topics such as US Jewry and the Holocaust, which were especially prepared.

Sound recordings include Dreyfus at his trial in 1895 as well as choral presentations of Adon Olam and Ethiopian prayers. The product contains hundreds of statistical tables, including immigration to Israel, the world's Jewish population, and Soviet Jewish emigration. There are also maps illustrating the wide number of Jewish population centers from Australia to Brazil.

The CD-ROM is designed for use with Windows 3x or Windows 95 on a PC 486 or higher with at least 4 MB RAM, and all articles and most multimedia features can be downloaded.

*cont. on pg. 44*






# “What If God was One of Us?”

“One Of Us”

by Joan Osborne



If god had a name,  
what would it be  
and would you call it to his face  
If you were faced with him in  
all his glory  
what would you ask if you had  
just one question

What if god was one of us  
just a slob like one of us  
just a stranger on the bus  
trying to make his way home

What if God was one of us?

Rabbi Jim Bennett

Temple Beth El  
Charlotte, North Carolina

Rosh Hashannah Morning 5758

**W**hat if God was one of us? Ever since I first heard this Joan Osborne song on the radio last year, the haunting words have run through my head again and again. During these High Holy Days, I would like to explore this question from a number of different perspectives. What if God was one of us?

We do not need any particular knowledge of theology to ask these questions. We must simply suspend our disbelief, our doubt, our skepticism for a few minutes, and use our imaginations: What if God was one of us? What if God was right here, amongst us, watching and observing and perhaps participating in the goings-on of our communal lives? What would God have to say about the debates that rage and the issues that demand our attention? And what would God say when hearing the name of God used to justify so many different positions on so many different issues? How would God respond?

The last year has brought a constant barrage of situations in which we ought ask this question:

This very week, County Commissioners are heatedly engaged in the debate about whether or not public

prayers should be offered at County Commission meetings, or whether silent prayer or no prayer might be more appropriate. Implicit in the debate is the issue of whose form of prayer is correct, and what God wants of us. If only God was one of us, I suspect God might have a thing or two to say about such a debate!

Only a few weeks ago, we heard from City Council member Don Reid as he began his campaign to get the Ten Commandments posted in the Government Center. He, too made the claim that these are God's rules after all, and that this is a country in which such so-called "Judeo-Christian" principles are universally regarded as morally and religiously binding. If only God was one of us, perhaps the entire debate would be clearly and unequivocally resolved. I suppose the problem may stem from the fact that many of our County Commissioners and City Council members must think that they are God!

God would have a field day, I am sure, with the repeated claims to Divine authority mentioned in the debate that has raged all year over the issue of public

*If God was one of us, I wonder what God's reactions would have been to all those on many sides of the argument who claim that they know what God wants of us.*

funding of the arts and the legitimization of homosexuality as a sexual preference. If God was one of us, I wonder what God's reactions would have been to all those on many sides of the argument who claim that they know what God wants of us. I wonder what God would think of public officials who express their desire to "shove those (gay and lesbian) people off the

face of the earth."

I am more than a bit curious how God would react to the repeated and ever-more-strident claims heard



from politicians and pulpits throughout this region that “This is a Christian Country, after all—if those who aren’t Christian don’t like it, they can just leave!”

Some of our teens might be interested to find out how God would feel about the supposedly spontaneous and student-initiated “Meet Me at the Pole” prayer meetings held at high schools throughout the country, particularly once God realized that these meetings are being orchestrated by a sophisticated network of clergy, religious leaders and others from the Christian religious right.

I wonder how God would feel about the continued and vicious racism that is rampant throughout our country, a sometimes subtle and sometimes blatant racism that helps to maintain a near-apartheid in which those Caucasians who are the “haves” manage to prevent those who are not Caucasian from ever ceasing to be “have-nots.” Would God object

to those who argue for neighborhood schools and against busing, but also refuse to vote for increased tax revenues for schools, disregarding the inequities of an educational system that is increasingly weighted against non-whites and the poor.

What would God say about the continued sexism that still follows so many women through their lives?

And we Reform Jews cannot avoid wondering how God feels about the acrimony within the Jewish community, reflected by the prejudice and intolerance of the Ultra-Orthodox against liberal Jews throughout the world and particularly in Israel.

If God was one of us, I am confident that God would find all this craziness, intolerance and hatred to be disconcerting.

Long before this Rosh Hashanah, long before Joan Osborne wrote her song, long before many of these contemporary

issues came to light in the modern world, there were others who asked the same question. The biblical prophets spoke on behalf of God. In a sense, they said to the people of their time: “What if God was one of us?” These great and powerful prophetic voices cried out in anger, frustration, judgement, and comfort as they spoke what they claimed was the word of God, the message of God, the thoughts of God. Their message is the essence of our Reform Jewish obligation.

Hear the words of Micah (6:8)—“It has been told, you, oh mortal, what is good, and what the Lord does require of you: only to do justly, to love mercy, and to walk humbly with our God.” How can one believe that God wants us to be just, merciful and humble, yet

continue to arrogantly treat others with injustice, mercilessly denying others the basic rights and dignity that are theirs? Micah would have cried out against the realities of our day. Why aren’t we crying out?

Or listen to what Amos had to say (5:12ff)—“For I know how manifold are your transgressions, And how mighty are your sins. You who afflict the just, that take a ransom, And that turn aside the needy in the gate. Therefore the prudent keep silence in such a time, for it is an evil time. Seek good, and not evil, that you may live; And so the Lord, your God, will be with you, as you say. Hate evil, love what is good, and establish justice in the gate.” Amos spared no one with his harsh accusations. He demanded that people hear the words of God. He insisted that those

*If God was one of us, I am confident that God would find all this craziness, intolerance and hatred to be disconcerting.*

who were afflicting the just, turning aside the needy in the gate, face themselves and their God.

But we seem impotent against the very same realities today. We watch innocent people starve to death, return homeless to shelters night after night, live lives of humiliation because of their sexual orientation, be victimized by prejudice because of their race, and we do nothing.

Amos had no tolerance for such inaction in his day, and so he spoke God's word to the people who he felt were sinning against God (5:21-24):

"I hate, I despise your feasts, And I will take no delight in your solemn assemblies. Yea, though you offer me burnt offerings and your meal offerings, I will not accept them. Neither will I regard the peace offerings of your fat beasts. Take the noise of your songs away from Me, and do not let me hear the melody of your psalteries. But let justice well up as waters, and righteousness as a might stream!"

Amos had no patience for hypocrisy. He would have railed against the self-righteous today who wear their literalist, fundamentalist faith on their sleeves as a badge of honor and in the same breath as they proclaim their unfailing belief in God, deny others the right to worship God or live their own lives as they see fit, and judge others by standards that they themselves erect.

These biblical prophets spoke powerful and timeless words! We must, as Reform Jews, continue to keep their vision alive. To do so is an ultimate purpose. There are those who claim that to be authentically Jewish is to do more and more Jewish ritual for its own sake, or for the continuity of Judaism; I believe in the prophetic ideal. Reform Judaism was founded upon the conviction that we as Jews must restore the vision of these great biblical prophets and apply it to our own times and the concerns of our day. "What if God was

one of us?" we must ask. We must listen to the words of Micah, Amos, Isaiah and others, and apply them to our world today. Our purpose as Reform Jews is to make a difference in this world. The purpose of Jewish living is to help to repair a broken world—to fix the brokenness in ourselves, our families, our communities and our world.

Don't get me wrong—I hope and pray that each of us will discover the rich

*Our tradition tells us of all the acts that are important to us as Jews: feeding the hungry, visiting the sick, comforting the bereaved,*

meaning of tradition and ritual in our lives. I simply believe that the ultimate purpose of ritual and tradition is to change us. The purpose of prayer and worship, the purpose of lighting Shabbat candles, the purpose of

the Passover Seder, is to teach and remind us of our obligation to effect change in our lives and in our world. We must strive for wholeness within our own souls and bodies, within our families and communities, and throughout our world. We who are blessed with lives of comfort and well-being must cry out in anger and protest against injustice, intolerance and hatred. We must demand that those who foment hatred and violence and intolerance will not stand, will not lead, will not guide our society in selfishness and greed towards more and more separation and divisiveness.

And we ourselves must do more than speak out. We must be like the prophets. We must act. We cannot stand idly by while our neighbors bleed. We cannot allow ourselves to sit at home in our comfort and wellbeing and say, "someone else will do it for me. Someone else will make a difference." A well known Israeli song says it well: "You and I



can change the world. You and I must start from the beginning. Others may come and say it will be hard, but you and I can change the world.”

Our tradition tells us of all the acts that are important to us as Jews: feeding the hungry, visiting the sick, comforting the bereaved, etc. and then we are told that the study of Torah is equal to them all. Why? Because, and only because, it leads to them all.

“Torah Lishmah,” the study of Torah only for its own sake, the watchword of some of the most fundamentalist and literalist Jews, means nothing to us as Reform Jews. Torah for its own sake is empty and hollow. Jewish life and involvement without a commitment to Tikkun Olam, to healing our broken world, is meaningless.

Simply affiliating Jewishly, without a

commitment to the work of personal change, tzedakah and social justice, is not enough. Being Jewish cannot be simply preserving the charming customs of our

*If God were one of us, I'd like to believe God would be ashamed. God would cringe at the things that are said and done in the name of God. I believe that God would cry perhaps, or sit, sadly shaking God's head, and bemoan our misguided and self-righteous claims to knowledge of the so-called truth.*

past for their own sake. Shabbat candles, Passover Seders, Chanukah Menorahs, Brit Milah ceremonies—all these must be part of a vision of perfecting our world. Every Jewish act must inspire us in some way to be better persons, to live better lives, to make our world a better place.

We read last week of the incredible contribution Ted Turner has pledged to the United Nations. He

has promised to donate one billion dollars, an unfathomable gift, one-third of his wealth on paper. We might argue with his choice of recipients, but his message is clear. “I’m putting the wealthy on notice,” he said. Ted Turner’s motives and goals are not our issue today. What is at issue is that all of us, poor, comfortable and wealthy, must be put on notice.

It is not enough for us to sit around and complain that the society around us is moving to the political and religious right. It is not enough for us to kvetch and moan that the Christian Coalition, or the conservative Right wing of the Republican party, or the ultra-Orthodox Jews are pushing their agenda in the public or religious forums. We can and must do something about it. A war is being waged for the soul of Charlotte, The United States, and Israel. If we are to live up to our prophetic heritage, we must act. And we must act now!

If God were one of us, I’d like to believe God would be ashamed. God would cringe at the things that are said and done in the name of God. I believe that God would cry perhaps, or sit, sadly shaking God’s head, and bemoan our misguided and self-righteous claims to knowledge of the so-called truth.

If God were one of us, I believe, God would do as the Talmud suggests the messiah will do: God would be found “among the lepers, bandaging their wounds, one by one.” God would be standing with the gay and lesbian citizens of this city, county and nation, and holding their hands in unity and support against hatred. God would be sitting with black and white students in schools helping them all to learn equally, and fighting the selfishness of those who would oppose tax hikes and busing as they abandon those of lesser means so that their own children can sit in lily white classrooms in expensive new technologically advanced

school buildings while others struggle to learn in schools that are decrepit and repugnant. God would tell those who claim that this is a Christian country that God doesn't want to live amongst those who claim exclusive and misguided knowledge of that which is by definition unknowable. God would laugh at the ultra-Orthodox Jews who deny the legitimacy of Reform and Conservative Judaism.

But God is not one of us. God is by definition transcendent. God is that which is other. While frustrating, this, in reality, is a good thing. For we are left to do our very best. A beautiful Jewish legend suggests that the reason God places us in this world is to be partners with God, partners in completing the work of creation. God needs us as much as we need God.

God needs us to devote ourselves to change and to action, to doing our part to finish God's unfinished business in

this world. This is the work of personal change, of family growth, and of social justice.

If God were one of us, we might not know it. And it would not matter. It should not matter. We should treat each person as if they are divine. Every person has integrity and dignity and is deserving of respect and justice and mercy and compassion and love. This applies to the Jew, Christian, Moslem, Buddhist, Hindu and every other faith. This applies to men, women and children, to those of every sexual preference, to those of every race, to those of every nationality. This applies to the rich and the poor. If God was one of us, God would show us the way. And so we must find the way on our own. God expects nothing less.

May we live each day as if God is in our midst. May we find blessing during this New Year. *Amen.*

## I'd Pick More Daisies

"If I had my life to live over, I'd try to make more mistakes next time. I'd be less inhibited. I'd be more relaxed than I've been this trip. There would be very few things that I would take seriously, especially myself. I'd be sillier. I'd take more chances. I'd climb more mountains, swim more rivers, and watch more sunsets. I'd eat more ice cream and less beans. I'd have more actual troubles and fewer imaginary ones. You see, I'm one of those people who lives prophylactically and sensibly and sanely, hour after hour, day after day. Oh, I've had my moments and if I had it to do over again, I'd have more of them. In fact, I'd try to have nothing else. Just moments, one after another, instead of living so many light years ahead each day. I've been one of those people who never go anywhere without a thermometer, a hot water bottle, a gargle, a raincoat and a parachute. If I had it to do over again, I'd go places and do things and travel lighter than I did this trip. If I had my life to live over I'd start barefooted in the Spring and stay that way later in the Fall. I'd play hooky more. I wouldn't make such good grades, except by accident. I'd ride on more merry-go-rounds. And I'd pick more daisies.

*Author Unknown*



# Giving Tots A Competitive Edge in Computers

by Daniella Ashkenazy



*This toddler is activating a computer program for tots with the aid of a colorful 21-key keyboard designed by Tel Aviv University student Itai Kohavi. Together with a simplified child-size mouse, youngsters can talk and play with cartoon characters on the screen, turning the mute activity center into an interactive experience. WZPS photo.*

**T**oday's computer whiz kids are getting younger and younger. So much so that a new computer keyboard designed by Tel Aviv University student Itai Kohavi, is opening up the world of computers to toddlers.

With a colorful 21-key "Comfy" keyboard and a simplified child-size mouse, youngsters can talk and play with cartoon characters on the screen, turning the mute activity center into an interactive experience.

The child acts as the producer, director, and stage manager and even set technician of the unfolding plot, while the computer evaluates the child's efforts—pointing out to parents the child's successes in the various "missions," and weak points encountered along the way.

**T**oday, everyone agrees kids should grow up computer literate, but a new-fangled keyboard and accompanying software, dreamed up by a 20-something year-old Israeli philosophy student-turned-entrepreneur, is designed for tots still in diapers.

The "Comfy" keyboard, which looks like an electronic version of a busy box or activity board that parents hang on the bars of a crib or playpen, consists of 21 large colorful keys—some embossed with pixels—a red telephone, and a green roller. The roller is a simplified child-size mouse, which can increase and decrease the speed at which the programs runs.

By pressing the keys, lifting the telephone receiver, and moving the roller, a toddler can "talk" and "play" with the characters on screen, turning the mute activity center into an interactive experience.

The program itself is made up of animated cartoons similar to the ultimate baby-sitter of all times—TV. Yet even here the resemblance is only screen-deep. In Comfy's movies, the child is not a passive observer; but an activator—the producer, director, stage manager and even set technician of the unfolding plot. He or she can speed up or slow down the action with the roller or stop the movie with a pause button; put one of the five heroes of the series—a boy, a dog, a bear, an elephant and a snail—on stage; change the colors of the scenery or a particular prop—and even change the weather and the time of day!

A child does not have to play along. If he chooses to ignore directions or requests, following a pause or an additional prompt, the characters will continue on their own and the movie will progress.

One of the developers, Dr. Osnath Emmanuel, who has a background in medicine and developmental psychology, believes that the system does a lot more than introduce toddlers to computers. The youngsters also acquire both knowledge and skills—such as learning to recognize colors, increasing vocabulary, differentiating between musical instruments, and becoming well versed in answering questions and following instructions.

Diana Trigman, a caretaker in the baby and toddler house of Kibbutz Glil Yam, which along with the Comfy keyboard uses a host of other educational devices, says that her charges are enchanted with the Comfy and want to be first in taking turns each morning. "The 14 month old tots only have a five to ten minute attention span," says Trigman. "But by age two, toddlers—pacifier clamped between puckered lips—can operate the program unassisted. Even at this age you can see that some have more aptitude for the computer than others," she notes.

Ilan Atzmon, a computer engineer who bought the system for his four year old daughter two years ago, finds Comfy amazing: "Most homes, at least in Israel, have a PC. The program not only allows tots to become part of the family in using the computer," he says, "but the level of interaction between the child and the computer is in a class by itself compared to other computer games. It reflects a lot of thought and creativity." At three his daughter could spend up to 40 minutes with the computer in one sitting. But, he adds, like all types of electronic stimulation—TV, video or electronic games—parents must maintain a balance and set limits.

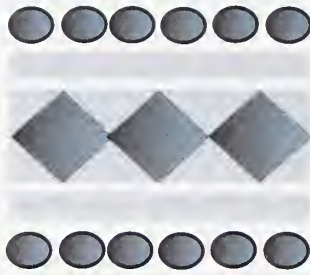
A great advantage to the system is its ability to keep parents informed of their offspring's activities—evaluating whether the tot is active or passive, whether the youngster succeeds in various "missions" or not, where his weak points are, etc.

A package with the simplified keyboard and two beginners' programs, cost \$100 in computer centers like Computer City and Computer World, and chains such as Toys-R-Us and Mothercare, as well as FAO and Schwarz. The program is available in 15 countries and 14 languages—including Japanese, and to date, Comfy has sold over 100,000 units with 3.8 million dollars in sales in 1996 alone. During 1997, the company will be going public, expecting to raise between \$25 and \$30 million in an initial public stock offering on the Tel Aviv exchange.

With an increasing reliance on computers in our society, many parents are sensing the importance of giving their children a head start. Maybe their offspring's future plans do not include being computer engineers, but what's the harm in giving children a competitive edge?



# REVIEWS



## The Religion of Israel A Short History

By William J. Doorly  
Paulist Press 206 pp. \$16.95  
Reviewed by Estelle Hoffman

As suggested in its subtitle, *The Religion of Israel*, is indeed a very short history. It offers a substantial contribution, however, to the study of biblical history in separating the Israel of the Bible from the people of Israel who produced the Bible.

Israel of the Bible is theological, legendary and mythological. Again, it must be emphasized that the word mythology is not to be defined as "made-up stuff," but as explanation of why things are the way they are. Scholars have long tried to learn the real history of the people who wrote The Book. In the past two or three decades, biblical studies have made great progress, due in part to discovery of The Dead Sea Scrolls and other manuscripts, plus extensive archaeological activity in the area in

which biblical people developed amidst others of greater antiquity. Understanding previous and surrounding cultures is important, since their influence was important.

The period covered extends from early Israel, which is estimated at about 1220 to 1,000 B.C.E. through the Persian period, after the Babylonian exile, ending about 440 B.C.E.

Accompanying maps and charts are fascinating and helpful. There are notes at the end of each section. The language is easily understood, and the investment of time in reading Doorly's *Religion of Israel* is quite profitable.

Answers are given to many questions in the minds of Bible readers, and the entire work provides a logical background for the inquisitive imagination.

The author knows that the Jewish religion has continually changed, and his purpose to find its

beginnings led him to write this text of his conclusions. The Bible story, he states, is "the Israel of the Bible, not the Israel that produced the Bible." He stresses the subjectivity of all history, the way it is influenced by the perception of any historian and his time and place, and he is scrupulous in citing and describing his sources.

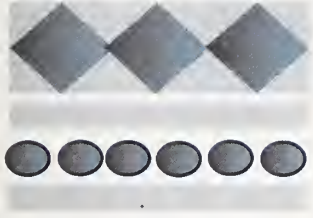
To whet your appetite, here are some of the titles given to chapters within the five parts of this book: Canaanites, Hittites, Perizites, Gergashites, Amorites, and Jebusites; Hebrews They Were Not; The Myth of the Twelve Tribes (in Part I), David in Jerusalem and the Chest of Yahweh (in Part II), The Northern Tribes Secede, and High Places (in Part III) Refugees from Israel in Jerusalem, and Isaiah and Michah (in Part IV) and Judah During the Exile (in Part V).

William J. Doorly holds a D.Min. from Lancaster. He has written *Prophet of Justice*, *Prophet of Love*, *Isaiah of Jerusalem*, and *Obsession with Justice*, all published by Paulist Press.

## Books



# Books



## The God We Never Knew

By Marcus Borg  
Harper San Francisco 182 pp. \$18.00  
Reviewed by Leo L. Hoffman

In *The God We Never Knew*, Marcus Borg goes beyond dogmatic religion to a more contemporary faith. This is Borg's journey in solving his intellectual problems with the notion of God, how to have faith and how to think about God.

To a large extent, Protestant churches have abandoned many of the traditional mediators of the sacred: the use of sacred time, space, sound, silence, images, and even rituals are often undeveloped, with the result that the spoken word has come to dominate many forms of worship. The spoken word is perhaps the least effective way to reach the heart.

If God is all around us, Borg asks, why is the reality of God not more apparent to us? We need to use a variety of ways to mediate the sacred, to use the spiritual function of religious

practices common to both Christians and Jews.

Hearing the sacred stories of the tradition in the context of worship can shape the imagination, and shaping the imagination is one of the central functions of public reading of the Scriptures. They are the stories of our tribe and about God and us, helping to shape our lives.

For the Jewish tradition, the Exodus story, the Torah at Sinai, the desert and the promised land influence us. For Christians, there is the story of Jesus, understood as the story of God and the Christians. Understood in this way, Scriptures as sacred story are not something to be believed in, but a means for realizing the sacred. It becomes a lens through which we "see" God, life and ourselves and as a means by which our lives are shaped by the sacred.

As to rituals, in Judaism, the Exodus story is ritually reenacted in the Passover Seder. In Christianity, there are the universal sacraments of Baptism and Eucharist (Mass). These are examples of how

ritualization enhances and relives the story.

Sacred time is observed in both Judaism and Christianity, e.g., the Sabbath and Holy Day celebrations; in Christianity in Christmas and Easter celebrations.

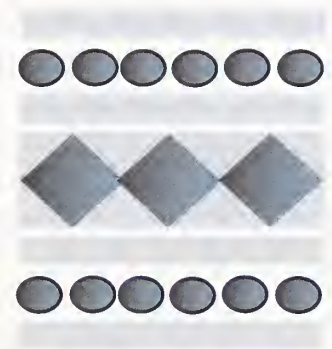
Pilgrimages are sacred journeys, to Jerusalem, to Mecca, viewed as journeys toward God. Borg also discusses sacred laws and sacred worship.

Marcus Borg's writings have been frequently published. He is a graduate of Oregon State University, holds an A.B. from Concordia College, a M.Th. from Oxford, as well as a D.Phil., was a member of Special Study at Union Theological Seminary in New York, and the University of Tubingen.

## Jerusalem: One City, Three Faiths

By Karen Armstrong  
Ballantine 496 pp. \$17.50  
Reviewed by Estelle Hoffman

The publishers describe Karen Armstrong's *Jerusalem* as a richly chronicled history. This author wrote the bestseller, *A History of God*, which highlighted the changing role of God through the Bible. In *Jerusalem*, she has rendered a history of the city intensely, covering



4,000 years with more detail than has been possible in studies which include a larger area.

Each of the three religions, Judaism, Christianity and Islam, claims Jerusalem as its holy city. Never mind that to the Muslims, Mecca and Medina are also (and probably surpassing) in holiness, or that Roman Catholic Christianity has also Vatican City. Each religion believes Jerusalem is its holy city.

Who was in the city first? Its origins are shrouded in obscurity. Archaeologists have found artifacts dating back over 5,000 years, and the task to determine the source of almost anything is almost impossible. The city has been destroyed countless times, with rubble piling on ruin, often mixing together. Sometimes the trash was carried away and dumped elsewhere to clear a site for the conquerors.

Armstrong's *Jerusalem* is the result of many years of research and is extremely detailed. In reading the 430 pages of fine print, it seems hardly a decade is omitted. Fifteen pages of notes re





# Books



fer to research old and new, citing some sources of great antiquity.

Throughout the book there are relevant photographs, but more enlightening are maps and diagrams depicting the city at the time of the accompanying text.

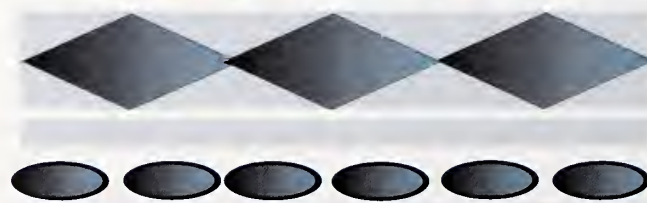
Amidst the endless series of conquests in the area, the author adheres to her chosen subject of Jerusalem, specifically. She observes, "A ruthless tendency to exclude other people would henceforth become a characteristic of the history of Jerusalem, even though this ran strongly counter to some of Israel's most important traditions."

This history is an account of the physical as well as the spiritual Jerusalem. The political story is well presented, for often politics, along with religion, steered the course of those who conquered, ruled, and in turn were defeated and driven out. To everyone who cares, Jerusalem is a different place. The trouble is that too many do care. Karen Armstrong does not doubt the sincerity of any. Having heard her speak

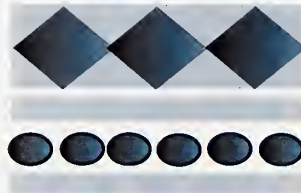
before reading her books, I feel that she is impartial.

The history is brought up to 1996. It seems that despite the intention today of the three current faiths to instill compassion in their congregants, not one has exercised that virtue successfully. Not only has there been mistreatment of "the other," but in each religious society there has been infighting from the beginning. Zealots have wrought destruction repeatedly, up to the assassination of Prime Minister Yitzhak Rabin less than two years ago. Sad to say, contrary to what some believe, only two Ottoman rulers were relatively kind to minority groups (Saladin and Caliph Sulayman). The variety of occupants is overwhelming: neighboring kingdoms and others from afar, even the Mamlukes, among others long forgotten. Mamlukes originated on the Asian Steppes. They were captured by Muslims and taken to Egypt, where they became loyal soldiers and later seized control, becoming a major power in the area, where they created a Mamluke state. Their importance in the 13<sup>th</sup> century affected Jerusalem. Their history continued until the

# Music



# Arts



early 19<sup>th</sup> century. This is but one example of the ever changing story in the tale of one city, Jerusalem. It has yet to seem to lay claim honestly to the meaning of its name, City of Peace.

Karen Armstrong spent seven years as a Roman Catholic nun. After leaving her order in 1969, she earned a degree at Oxford and taught modern literature. She has become one of the foremost British commentators on religious affairs and now teaches at the Leo Baeck College for the Study of Judaism and the training of rabbis and teachers. She is also an honorary member of the Association of Muslim Social Sciences. She lives in London and is a highly regarded lecturer, television commentator and author of several books.

## Jewish-Christian Dialogue: One Woman's Experience

By *Mary C. Boys*  
*Paulist Press 103 pp. \$5.95*  
*paperback*

The Sisters of Zion is a Roman Catholic order that was established originally to convert Jews to Roman Catholicism. Now, after witnessing the Holocaust and becoming acquainted with Jews in Israel, they are committed to Jews thus:

"... a particular responsibility to promote understanding and justice for the Jewish community, and to keep alive in the Church the consciousness that in some mysterious way, Christianity is linked to Judaism from its origin to its final destiny."

Mary C. Boys is active in interfaith dialogue, and in this book from a Madeleva lecture, she argues that "serious and sustained encounter with another religious tradition is imperative for developing a healthy commitment. . . in a pluralistic world." She quotes Rabbi Irving Greenberg's belief that "pluralism is God's will."

Among the stories of dialogue in this book is the account of the delegation of Jews who met with the Dalai Lama at his invitation, to reveal the secret of Jewish survival after their homeland and temple were lost.

Mary C. Boys is a professor of theology at Union Theological Seminary. She firmly believes that interreligious encounter is enriching to people of all faiths.

Eli and Uncle Dawn

By Liz Rosenberg  
 Harcourt Brace 32 pp.  
 \$15.00  
 Susan Gaber, Illustrator

This is a beautiful book for children three to eight years of age.

The illustrations are gorgeous and overwhelm the text. The sweet story is about a little boy's love for his toy elephant and the child's uncle who enchants the boy with his magic.

I think this will require unlimited readings as a child studies and enjoys the pictures. The artist, Susan Gaber, was praised for her art in a book of poems entitled SMALL TALK. Her illustrations were described as "little gems."

Liz Rosenberg, the author, has written children's books and is also an award-winning poet. She teaches creative writing at the State University of New York



Museum of the Jewish Family to Display Rattner Lithographs

"In the Beginning. . ." Ucko, Museum Director, a set of twelve lithographs based on Old Testament scenes by Jewish American artist Abraham Rattner, will be on display at the Blumenthal Jewish Home through the month of November. The works are part of the permanent collection of the Durham-based Museum of the Jewish Family, which is mounting the exhibition.

In its permanent Rosenzweig Gallery in Durham, and in exhibitions throughout North Carolina, the Museum of the Jewish Family is dedicated to exploring the many facets of Jewish culture, belief, and history, through art. In this spirit, the Rattner lithographs bring to life the messages of the Bible, says Lenora

Ucko, Museum Director.

Much of Rattner's work has a distinctly Jewish atmosphere. Ucko describes his appeal as strongly emotional. "Rattner por-



Lost Paradise

Abraham Rattner's

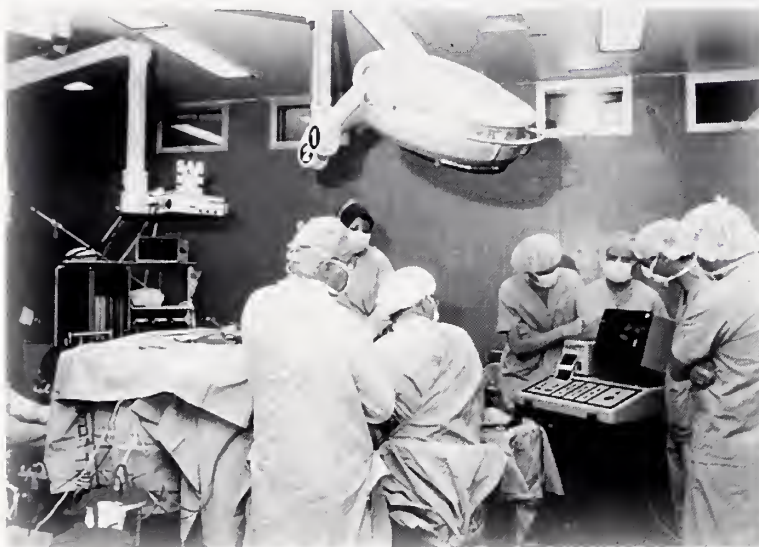
1895, Rattner became part of the thriving Parisian art scene of the '20's and '30's, rising to prominence as an Abstract Expressionist, in the style of Van Gogh and Roualt. Fleeing the Nazi invasion of France, he returned to the United States in 1940. Here his influence spread as an artist, teacher and writer, equally at home in painting, mosaics, stained glass, charcoal, and pen and ink. He came to lithography late in life, completing the set on display in 1972, a few years before his death in 1978 at the age of 83. Rattner's works hang in the permanent collections of museums and university galleries, including the Metropolitan Museum of Art and the Whitney Museum of American Art, among others.

twelve original lithographs, "In the Beginning. . ." will be on display in the Mansion of the Blumenthal Jewish Home in Clemmons, NC from September 28 through November, 1997. For further information, contact the Museum of the Jewish Family and Rosenzweig Gallery, P.O. Box 1526, Durham, NC 27702-1526. (919) 682-5095.

Born in New York in



# medical



WZPS photo by Lev Borodulin/ASAP

*Brain surgery being performed at the Barzilai Hospital in Ashkelon.*

## Health of the Nation

By Wendy Elliman

(WZPS) The very large number of health professionals in Israel—one of the highest per capita rates of physicians in the world according to a recent British study—is undoubtedly one of the main reasons why the country has come up with such a large number of medical innovations in recent years. Thousands of the country's physicians not only care for the sick but are also actively searching for more and better ways to prevent, diagnose, treat and cure. This year, as in the past, Israelis have developed new drugs and found new uses for known drugs; they have extended

our knowledge of how the body works, introduced new treatment techniques and put medical consultations on-line with new digital technology.

Two drugs recently developed in Israel are of particular importance, as they slow the progression of two relentless and incurable diseases—multiple sclerosis (MS) and Parkinson's. Injected every other day, the long-heralded Copaxone, developed at the Weizmann Institute of Science over the past 30 years, reduces both the severity and frequency of MS attacks. Israel approved its use last

November, and FDA approval followed soon afterward.

The second major new drug slows the ravages of Parkinson's disease, and may possibly halt it entirely if taken early enough. Known as L-Dopa ethyl ester, it was developed at the Hebrew University and Rabin Medical Center as an alternative to L-Dopa, which loses its effectiveness over the long term.

A third new made-in-Israel compound was declared safe and effective last March. It is an influenza vaccine in the form of nose drops, and its Hadassah

Medical Center developers believe it will be a breakthrough in controlling flu.

These compounds are totally new. Other Israeli researchers have found new uses for old drugs. The headache clinic team at Meir Hospital in Kfar Saba, for example, have used a muscle relaxant developed 80 years ago in Switzerland to control migraine headaches. They found it substantially reduces the frequency of migraines in four-fifth of patients tested, and prevents it altogether in one-third of them. Trying Baclophen for headache prevention was no lucky chance: the reasoning was that as it stabilizes myelin in the neurons, it will prevent release of headache-triggering substances.

Doctors at Tel Aviv University and the Schneider Children's Medical Center of Israel, have found new use for a drug first synthesized 10 years ago to speed growth in patients with dwarfism or Laron's syndrome. Doctors now believe it can also reduce the risk of heart attack. An insulin-like hormone (IGF-I), the drug lowers lipoprotein levels in the blood—one of the important risk factors in cardiovascular disease. Prof. Zvi Laron, a leading pediatric endocrinologist (who gave his name to Laron's syndrome—one of only two diseases named for an Israeli), believes this can "contribute to treatment of people at high risk for cardiovascular diseases and even play a determining role in preventing these diseases."

IGF-I has also been found

helpful in controlling non-insulin-dependent diabetes, "and there is hope, according to our new data, that [it] will be accepted as a drug to extend the life of diabetes patients," says Prof. Laron.

Diabetes has been the focus of several Israeli researchers during the past year, and two groups have come up with new ways of treating 'diabetic foot.' This common complication results from poor blood circulation, with too many diabetics developing gangrene of the foot, which requires amputation. Now, parasitologists at the Hebrew University-Hadassah Medical School have come up with an effective-but far from esthetic-solution: placing maggots on the infected wounds to eat away necrotic tissue and allow healthy skin layers to grow. So far performed on five patients, it has been completely successful. The researchers took the idea from Napoleon's chief military physician and from the US Civil War's chief medical officer. They believe it can also be successfully used for burns, sores, abscesses and chronic bone infections.

A Russian-born vascular expert and a Jerusalem gynecologist-cum-rabbi are the team who have developed the second new 'diabetic foot' treatment. They inject into the blocked blood vessels of the foot the same medication that is injected into blood vessels in the penis to expand them and cure impotence. In some diabetics, they have achieved an 80 percent success rate, with no amputations necessary.

Another Weizmann Institute discovery this past year concerns the battle between man and increasingly antibiotic-resistant bacteria. Biochemists at Weizmann have identified a molecule (MdfA) that enables bacteria to resist a wide range of drugs. They hope MdfA will serve as a model for greater understanding of multi-drug resistance, perhaps even clarifying its influence in human cancers.

Cancers-prevention and treatment-remains, as always, a key subject among researchers. A gene mutation responsible for breast and ovarian cancer was discovered in Israel in May by researchers at the Sheba Hospital at Tel HaShomer. Women carrying this mutation are advised to come for regular examination for early detection.

A technique for treating cancers attacking the brain was one of several very new medical techniques that are being pioneered in a handful of medical centers worldwide, Israeli hospitals among them. The Hebrew University-Hadassah Medical Center this year became the only center outside the US to perform a technique enabling effective chemotherapy for cancers of the brain. Injecting the sugar solution mannitol into the artery that supplies blood to the brain, they open a tiny temporary window in the well-fortified blood-brain barrier, and slip chemotherapeutic drugs across it.

Also at Hadassah this year, Israel's first transplant of umbilical cord blood was performed, a sophisticated and delicate technique which

doctors believe has the potential to cure a range of fatal genetic and malignant diseases. Surgeons at Assaf haRofeh Hospital brought an unusual laparoscopic (keyhole) technique to Israel to remove a diseased gallbladder: they inserted a 2-mm-thick optic fiber into the patient's naval to extract the organ. And urologists at Bnai Zion Hospital in Haifa have developed a virtually painless 20-minute surgical technique to halt urinary incontinence in women. They designed a tiny safety pin which they inserted through the vagina and attach to the pubic bone. When two strings are attached, the neck of the bladder is raised and leakage of urine halted.

Not only are medical techniques and facilities improving, but Israelis now have quicker and easier access to them than ever before. In February, the Shahal Emergency Medicine Company unveiled the world's first home medical application of an integrated services digital network. This TV-phone system allows its subscribers and Shahal Center doctors to see and hear one another across the airwaves, speeding diagnoses and overcoming the reluctance of heart patients, in particular, to seek help for every twinge.

This past year, Israel was rated the world's second healthiest country, after Sweden, and was way ahead of both the United States (in 13<sup>th</sup> place) and the United Kingdom (15<sup>th</sup>). Healing, a traditionally Jewish emphasis, is certainly alive and well in the modern Jewish state.

# Medical





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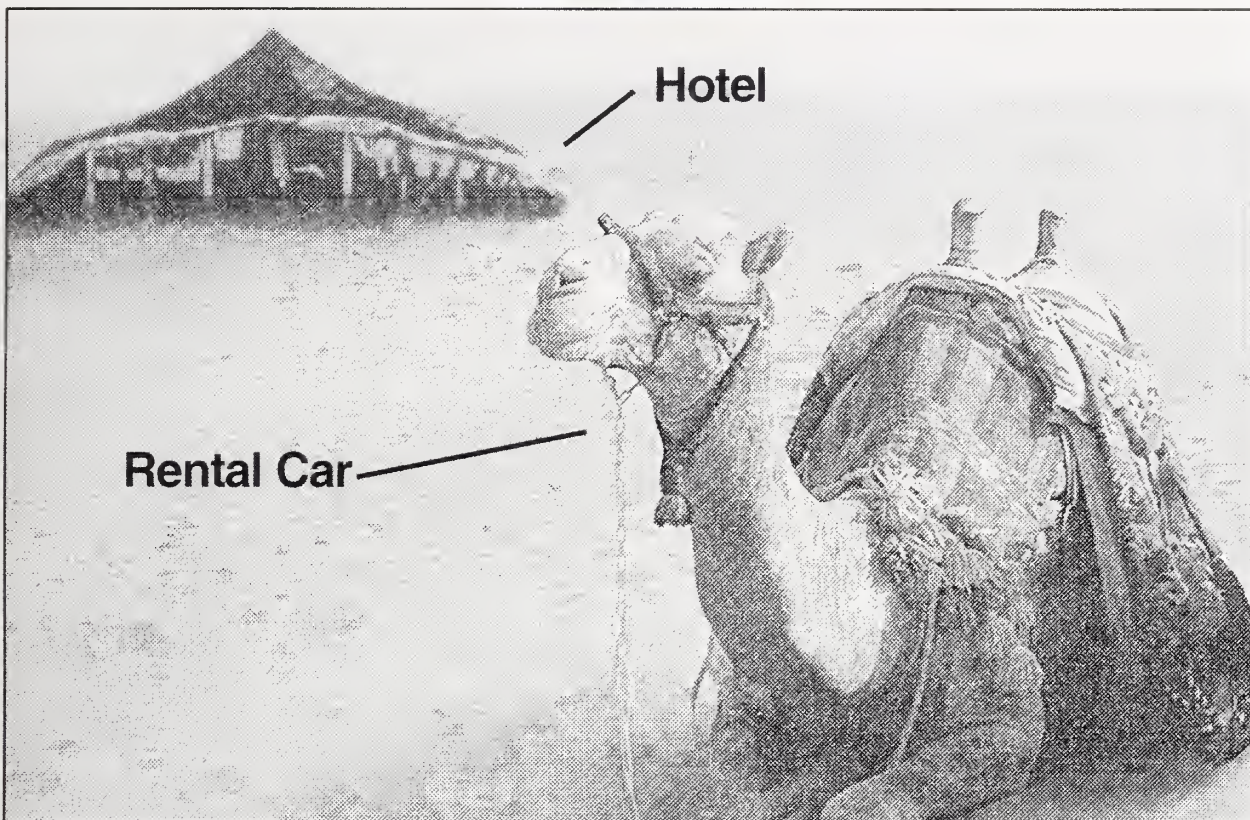
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Chai-lights



## The Museum of the Jewish Family Brings Art Exhibit to BJH

The Museum of the Jewish Family in Durham NC has loaned an art exhibit to the Home through November 1997. The exhibit entitled "In the Beginning..." features twelve color lithographs based on Old Testament scenes by the renowned Jewish American artist Abraham Rattner. During his lifetime (1895-1978) Rattner presented over thirty one man shows; his works hang in the permanent collections of museums and university galleries including the Metropolitan Museum of Art and the Whitney Museum of American Art. The lithographs on exhibit at BJH are part of the permanent collection of the Durham based Museum of the Jewish Family. They include biblical scenes, familiar to people of all faiths, and are sensitively depicted in vivid and dramatic color.

The exhibit at BJH opened with a gala reception, open to the community, in the Mansion living room on Sunday September 28th. Lenora Ucko, Museum Director and

Henry Greene President of the Museum's Board of Directors spoke to the guests about the Museum's direction and this exhibit in particular. In exhibitions throughout North Carolina through its "Museum Without Walls" program the Museum of the Jewish Family is dedicated to exploring the many facets of Jewish culture, belief and history through art. According to Lenora Ucko, this series of lithographs in which Rattner draws on his Jewish heritage to depict messages from the bible are in the spirit of the museum's mission. Speaking to those attending the opening Lenora Ucko said she felt that the Blumenthal Jewish Home is a perfect location for this exhibit "I am happy that the residents here at the Home will have so many opportunities to view these beautiful lithographs during the months they are on exhibit here" She added that having the lithographs on display for the first time outside of the Triangle area provides an opportunity for the museum to share its collection with visitors to the Home as well as with members of the Triad community for a few months.

BJH welcomed guests from Durham, Charlotte, Greensboro, Winston-Salem and Clemmons to the opening reception. They enjoyed lively musical entertainment by Bert Chessin and Pete Campbell of the North Carolina Klezmerim, delicious refreshments by the Home and most specially the delightful and informative comments by Museum Director Lenora Ucko.

BJH is very happy to open its doors and bring this art exhibit from the Museum of the Jewish Family to this area. The Rattner lithographs will be on display through November, please take this opportunity to visit BJH and see this exciting exhibit.



Lenora Ucko, Museum Director and Henry Greene President of the Museum's Board of Directors, discuss the lithograph entitled "Moses and The Burning Bush."



Lenora Ucko indicates the symbolism to look for in Abraham Rattner's lithograph "The Shema."



Pete Campbell, left, and Bert Chessin of the North Carolina Klezmerim, entertain at the opening reception for the exhibit at the Home.





*Clockwise from top left: Audrey Madans, President of the BJH Board of Trustees, speaks with guests attending the opening reception of the exhibit. Bernice Goldfinger, right, President of the Residents Council, tells the guests how thrilled she is to have an exhibit like this available for the residents to see. Fair Oaks residents, Marilyn Nelson and Goldie Sandler enjoy both the exhibit and the reception. Visitors and residents in the courtyard are entertained by the wandering klezmerim.*



**WELCOME**

*May you have a long, happy, healthy life.*

- Ellis Katz**  
Winston-Salem NC
- Beatrice Peterson**  
Advance NC
- Silva Purvis**  
Winston-Salem NC

**HAPPY BIRTHDAY**

**OCTOBER**

- Dora Beirman
- Tincy Fearington
- Badonna Gottlieb
- Ann Lentz
- Alva Huff
- Herbert Peck
- Alma Richardson
- Florence Sag
- Nora Shore
- Eunice Stephens
- Florence Weiner
- Lorraine White

**HAPPY BIRTHDAY**

**NOVEMBER**

- Mary Barrett
- Dorothy Duren
- Addie Harris
- Amy Idol
- Betty Levine
- Anne Nelson
- Herman Nove
- Ethel Posey
- Dorothy Rogat
- Goldie Sandler
- Baba-Sura Shmukler
- Laura Sparks

**BJH**  
*Chai-lights Editor*  
**Sue Clein**

# Sue's News

Old age is taken very seriously at BJH. We honor old age every day in the care we provide for our residents and we celebrate old age at every opportunity, birthdays being our favorite celebrations. And although old age may be nothing to laugh at, yet it seems that laugh we must if we are to enjoy our own old age. While chatting with residents busy at work in our craft shop I received some sage advice. They shared with me qualities they felt were important to have as one grew older. Not surprisingly, qualities that are important in meeting stresses in life at any age become even more important as one grows older. Each person spoke of the need for patience, flexibility, adaptability to change and above all having a sense of humor.

According to Flo Blumenstein who recently celebrated her 85th birthday at BJH, "you must have a positive outlook and stay busy doing things you like,...keep a smile on your face and a sense of humor" and Flo added "I always had a sense of humor but now is when you really need it!". Flo says she enjoys all kinds of activities at the Home, cards, bingo, games but especially loves working in the craft shop because she can see an accomplishment when she completes a project.

Goldie Sandler, who is also a craft shop regular, says she too likes sewing, painting and ceramics as well as playing cards and games with friends. Goldie, a resident of Fair Oaks since 1993, agreed that you "cannot be without a sense of humor and you must be flexible as you grow older". Goldie says she enjoys her independence however when she was living alone she would often be worried and afraid, since she moved to Fair Oaks she has had a feeling of security.

Bea Goodman who fills her days with long time hobbies of crocheting, knitting and painting has a wry sense of humor which is evident in speaking with her. Like Flo and Goldie, Bea spends time with the things she likes to do and sums up her philosophy saying "you must accept life the way it is and take it as it comes".

If we are to learn from those who are a few years ahead of us perhaps now is the time to pursue hobbies, discover interests, practice flexibility and above all approach change with a sense of humor. Old age may be nothing to laugh at but laughter is surely good medicine at any age.

# Old Age is Nothing To Laugh At!

*Three generations share a happy moment when Sarah Cassell, Joann Cassell and BJH resident Sarah Feen meet at the birthday party.*







*Craft Shop regulars, seen clockwise, Bea Goodman, Goldie Sandler and Flo Blumenstein share needlework skills, friendship and a good sense of humor in common when they meet and work together in the shop.*

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## IN MEMORY OF

*We mourn the loss of:*

- Dora Bierman
- Charles Burgess
- Henry Heitman
- Emma Ivestor
- Ellis Katz
- Gladys Poindexter
- Eurnice Stevens
- Rachel Sugarman

*May their cherished memories  
bring comfort to their loved ones.*

# BJH BRIEFS



*Sarah Cassell entertains with a smile.*

**Pianists Sarah Cassell and Helen Evans** provided the entertainment for the August birthday party. Sarah, a budding young pianist from Greensboro charmed her audience as she began the program with a few of her favorite beginner piano tunes. BJH resident Helen Evans, former piano teacher and talented pianist, rounded out the program with a sparkling impromptu medley of remembered piano pieces.



**Florence Blumenstein** enjoyed a special celebration in honor of her 85th birthday on July 14. A beautiful and bountiful celebration hosted by her daughter and son-in-law Bunny and David Moff and catered by the Home's Dietary Department was held in the Friendship room during the afternoon. Friends, residents and staff were invited to share in celebrating this special day with Flo. For Flo the icing on the cake of this delicious event was the surprise arrival of good friends from her hometown of Fayetteville NC who came to share this joyous occasion with her. A perfect present for a perfect day.



*Florence Blumenstein celebrates her 85th birthday with her daughter and son-in-law, Bunny and David Moff, at a party at the Home.*

**Students from La Petite Academy** summer school program made a surprise visit to the Home on a morning in August. The friendly students came bearing bright smiles, cheerful hellos and gifts of plants to share with the residents. They entertained residents with songs and conversation and presented a banner of friendship filled with their hand prints as a memento of their good feelings on this summer day.



*Students from La Petite Academy raise the Banner of Friendship which they brought to the Home.*

*left: BJH resident Helen Evans offers a taste of her talent at the birthday party.*





## *Summertime Scenes Around The Home*

*Flo Blumenstein, center 1st row, is surrounded by friends from her home town of Fayetteville, NC who surprised her with their visit during her birthday party. Marilyn Nelson, Flo's niece and a Fair Oaks resident is seen in the back row, center:*



*It appears to be "Christmas in July" when volunteers Polly Strasser and Marilyn Belenky deliver donated pillow filling for the BJH Craft Shop.*



*Fair Oaks residents, from the left, Irene Mendelson, Beatrice Goodman, Hannah Ackerman and Sally Waldman, back row, are seen enjoying the plants they received from the summer school children.*



*Volunteer Rhoda Fleisher serves refreshments with a smile at the birthday party.*



*Eva Kaplan, left, and Eva Weinberg dine with Rabbi Fred Guttman at the Starmount Country Club luncheon in Greensboro.*

# Millie's Musings



*Volunteers and residents enjoy shopping together at the mall. above: volunteer Lib Queen with Therese Schwartz and below: volunteer Jesse Brock with Eunice Stephens.*



During these uncertain times at the Blumenthal Jewish Home, I am reassured daily of the ongoing commitment of our volunteers to provide an atmosphere of caring for our residents. Their numbers have not decreased; on the contrary I still receive calls stating, "I want to help!"

New residents are still coming to the Home, some enthusiastically, some hesitantly. The volunteers who can donate time for a one to one relationship with our residents perform a special blessing. They help bring comfort and a sense of belonging to their new-found friends; they ease the transition from one lifestyle to another. This past year both new and long term volunteers have very adequately fit into these roles.

Ann Bruskwitz, a former costume designer for Broadway shows, accompanies us on our shopping trips to the Mall and helps with transportation at special events. In addition on many unscheduled days she can be seen slipping into some special resident's room to chat and take a stroll in the courtyard.

Lib Queen is by no means a new volunteer since she and her husband Grant have been Mall shoppers and cuddling Critter owners for many years. But this year Lib has cemented a personal relationship with one of our residents that has brought many rewards to both of them.

Scott Davis, a Forsyth Country Day School student, has been present almost every Sunday afternoon since last fall. He and his "special resident" play games, do jigsaw puzzles and often perform in a mini concert for other residents with Scott at the piano and his friend on the harmonica.

There are other volunteers who provide special time to other residents. In the following months I will be highlighting more of them. Perhaps more of our readers will find a little time to visit the Home and to chat about anything and everything. Please call Millie at 910-766-6401, ext.471.



*Greensboro volunteers and residents spend time together at the Starmount Country Club luncheon each month. Seen left to right: volunteer Evelyn Robinson, Fair Oaks resident Irene Mendelson, volunteer Josi Swirin and Fair Oaks resident Elsie Karesh.*



# Staff Notes

## BJH Welcomes New Staff

BJH is pleased to announce the appointment of two new staff members who have joined us this year. We were happy to welcome Frances Garrard to the Department of Social Services in May 1997. Frances, a native of Roanoke, Virginia, had resided in communities throughout the US before calling Winston-Salem home this past year. Frances received both her BA degree and her MSW degree from the University of Georgia and had worked as a medical social worker in the early years of her career. Prior to joining BJH Frances worked for the Department of Social Services in Brevard NC and was a volunteer for Hospice for six years.

As a member of the social work team at the Home Frances spends her time in direct contact with the residents, primarily with one-to-one interactions. According to Frances her goals are to be a good listener, to be someone who can affirm to residents their individual uniqueness and enhance their sense of wellbeing and to help this stage of life be as positive as it can be. Frances says she is enjoying working with the residents and getting to know them. Learning what the greater part of their life span was like before they came to live at Blumenthal Jewish Home is an important part of her relationship with the residents says Frances. Frances brings to this position knowledge, experience and sensitivity along with her warmth and friendliness. She and

her husband live in Winston-Salem with their three children ages 17, 15 and 10.

BJH most recently welcomed Jodie Goodman to the position of Diet Technician in the Dietary Department this past August. Jodie, a native of New Jersey, has lived in High Point, NC for the past ten years. She graduated from the University of North Carolina in Greensboro in 1996 with a BS degree in Dietetics and Nutrition and is a Certified Dietary Manager. Before joining BJH Jodie completed Internships with the Moravian Home and High Point Hospital and has worked as a Diet Tech for Hospice.

Jodie says her responsibilities at BJH are in the area of nutritional assessment; she monitors calorie intake and individuals weight loss or gain and observes the tray line daily to monitor specific diet requirements for residents. As a member of the care planning team she attends care planning sessions for each resident and is able to share her assessments with other staff members. According to Jodie her favorite part of the job is visiting with the residents. She enjoys being able to answer their questions and to help them to understand their dietary needs and diet restrictions or instructions given by their doctor. Jodie visits the dining rooms at lunchtime so that she can observe the diets, listen to residents requests and answer their questions. She says she

is enjoying getting to know the residents and being able to place faces together with food preferences. Jodie Goodman lives in High Point NC with her four children ages 15,12,9 and 7.

Both Frances Garrard and Jodie Goodman can be seen visiting and talking with residents throughout the Home. If you haven't met these two important additions to our staff please introduce yourself and help BJH welcome them to our Home.



*Frances Garrard*

*Jodie Goodman*



# Spotlight On Our Staff

## BJH Again Receives High Rating From State Agency

**HAPPY ANNIVERSARY**  
 Congratulations to the following staff members who celebrate anniversaries of employment in

### OCTOBER

- 28 years  
 Lorena Durham, LPN
- 15 years  
 Libby Carter, RN Unit Manager
- 10 years  
 Jane Brown, CNA
- 9 years  
 Lorriane Hetrick, RN Unit Manager
- Pat Oberle, CNA
- 7 years  
 Teresa Cook, Administration
- 5 years  
 Vickie Owens, Administration
- 4 year  
 Mary Schwartz, LPN
- 2 years  
 Bea Cothran, LPN
- Millie Slatkoff,  
 Volunteer Coordinator

### NOVEMBER

- Mary Barrett
- Dorothy Duren
- Addie Harris
- Amy Idol
- Betty Levine
- Anne Nelson
- Herman Nove
- Ethel Posey
- Dorothy Rogat
- Goldie Sandler
- Baba-Sura Shmukler
- Laura Sparks

Congratulations goes to the entire BJH staff for a job well done. The Home again received a high positive rating from the NC Division of Facility Services in September this year. A team of surveyors from this state agency visits nursing homes on an annual basis to determine recertification for continued participation in the Medicare/Medicaid program. The survey team appears unannounced and leaves no "chart" unturned during their three day visit. They speak to residents and staff and examine all facets of care and service at the Home before presenting their report.

We are proud to announce that through the continued dedication of our staff, Blumenthal Jewish Home continues to be recognized as one of the finest nursing facilities in this area. The staff's commitment to caring and their hard work, sometimes facing staff shortages and working double shifts, are evidenced by the quality care they provide to the residents and the excellent appearance of the facility. We congratulate and thank our employees whose dedication each and every day make it possible to consistently receive this excellent rating.



*Rose and Herman Nove enjoy the company of their teen drivers, Jess Porcari and Lindsay Kasper, on a shopping trip to the mall.*

*Students from La Petite Academy summer school program gather around to meet residents in the Fair Oaks living room. Residents pictured are Helen Labell in the background and Goldie Sandler on the right.*





1997

## Calendar Highlights OCTOBER

3. Catholic Mass, with Holy Family, 10:00 a.m., A-wing Dining Room.
3. Outreach Movie and Library Books, with Winston-Salem Public Library, 10:30 a.m., Individual Units.
5. Sunday Sweets with Sisterhood Temple Emanuel Winston-Salem, 2:30 p.m., Upper Commons.
7. Leave for Dixie Classic Fair, 9:30 a.m., Fair Oaks Lobby.
10. General Store, 10:00 a.m., Mansion Library.
12. Card Club, 3:00 p.m., Upper Commons.
14. Senior Citizens Luncheon, 10:00 a.m., Fair Oaks Lobby
14. Residents Council Meeting, 2:00 p.m., B-1 Dining Room.
19. Brenner Concert, Sentimental Journey, 2:30 p.m., Commons Auditorium.
28. News and Views with Leonard Clein, 10:30 a.m., Friendship Room
31. Leave for shopping, Hanes Mall, 9:30 a.m., Fair Oaks Lobby.

1997

## Calendar Highlights NOVEMBER

2. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons
4. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
6. Senior Celebration, 9:30 a.m., Dixie Classic Fair Grounds.
7. General Store, 10:00 a.m., Mansion Library.
7. Outreach Movie, with Library Books, 10:00 a.m., Individual Units.
11. Leave for VFW, Senior Citizens Luncheon, 10:00 a.m.
11. Resident Council Meeting, 2:00 p.m., B-1 Activity Room.
14. Leave for Winston-Salem, Shopping at Hanes Mall, 9:30 a.m.
15. Winston-Salem Adventure Club, 2:30 p.m., Individual Units.
16. Brenner Concert, Savoy Trio, 2:30 p.m., Commons Auditorium.
17. Anchor Club Visit, Thanksgiving Cookie Decorations, 2:30 p.m., Upper Commons.
18. Music, with the Treble Makers, 10:00 a.m., Upper Commons.
20. Leave for Greensboro, Starmount Country Club, 10:30 a.m.
21. Temple Preschool Visit, Shabbat, 10:00 a.m., Upper Commons.
23. Card Club, 3:00 p.m., Upper Commons.
25. News and Views, with Leonard Clein, 10:30 a.m., Friendship Room
26. Thanksgiving Services, 10:30 a.m., Commons Auditorium.

# WISH LIST

Item	Price
Single Section Roll-In Refrigerator	\$3,000.00
Food Processor Hobart #FP100	\$1,600.00
Food Processor Hobart #FP61	\$1,500.00
Special Holiday Concerts, e.g. Chanukah Party, Sukkot Celebration and Mayfest	\$1,000.00
Pan Rack ADE 1818/KDA	\$ 200.00
Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
Koss Personal AM/FM Stereo Cassette Players	\$ 90.00

# WISH LIST

We invite you to help us purchase these items. If you are interested, please send your check to:

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Fair Oaks Drive Clemmons, NC27012

If you have any questions, please call Seth Levy at (910) 766-6401.

We shall provide appropriate recognition for the items which are purchased.

Saul Gottlieb shares a laugh with two students from the Anchor Club.



## The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

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# Temple news

## Temple Beth HaTephila

Asheville NC

By Marjorie Schachter

SISTERHOOD is still glowing with the remembered glamour of their June 28 fundraiser, the Chocolate Gala, an occasion starring both amateur and professional chefs who vied for prize ribbons.

A complete lists of thanks, from the program: Sonja Shulimson and Sar Cohen—co-chairs. Vicky Levy & Decorating Committee—Sandra Stone, Nicki Erickson, Jan Till, Nadine Fidelman, Sonja Shulimson and Barbara Pasternack. Frank Gilreath for the wine, Barbara Laibson and Baba Riche for the flavored coffees. Jean and Joe Karpen for a contribution (We used it for the fruit) Nicki Erickson and Julie Lee for the cheese and crackers. Nancy Forrester for all her help.

Irene Braun for making the prize ribbons. Shirley Berdie for taking care of the raffle. Marjorie Schachter for correspondence. Lillian Bieber for handling reservations. Barbara Van Buskirk/Victory Studios for graphic design work. David Seidenberg and Kaleidoscope Travel for donating the airline tickets for the raffle. Ty Erickson & Robert Hruska for bartending. David Cohen, Mark Jaben, Marty Lee, Ken Gentile (Lonnie's son), and Bill Jonas for the entertainment.

Lulla Shermis and Julie Lee for publicity. Dennis Pitter, Rose Rose, and

Paige Blomgren for being the judges. Lonnie Gentile and Edward Wiley for all their help. Leah Ledbetter for babysitting. To everyone who contributed time, energy, money, and all that yummy chocolate.

Besides the winner, other entrants in the professional category were Chelsea's Café and TeaRoom, Geoffrey's Restaurant, Picnics, Savoy, Home Chef Service, Sandy Langberg, Dava Brothers, and Sherry Gibson.

Winner of the raffle was Jeanne Wertheimer. The prize, two airline tickets, donated by Kaleidoscope Travel, for a two night stay in Hershey, Pennsylvania, donated by the Hershey Lodge and Convention Center.

To quote Julie Lee and Shirley Rapoport, then co-presidents of Sisterhood, "Sisterhood raised enough money to furnish the blinds for the door in Unger Hall, over 100 people had a great time, and we want to thank everyone so much for supporting this year's Sisterhood Fundraiser."

BROTHERHOOD has begun a program to supply supplemental help to children from the Claxton Elementary School. Suggested by Nicki Benatan, this tutorial program offers an opportunity "to provide sup-

portive educational services to the children, to reach out to the community and to become contributing members of the neighborhood, and to provide opportunities for individuals to contribute directly," according to Jack Benatan, chair of the program.

THE ANNUAL PICNIC, on Sunday, August 17, at Recreation Park on Gashes Creek Road, co-sponsored by Sisterhood and Brotherhood, was, as usual, a great success, in spite of the scorching weather, and several competing events scheduled for the same time. It was cool and comfortable in the shade of the shelter, there were lots of games for the kids, and the classic picnic eats fulfilled all expectations. Those contributing to the culinary activities were Dick Braun and Bob Janowitz who did the shopping, and Rob Hruska, Ned Simon and Jack Benatan AND the versatile Rabbi Bob Ratner, all of whom wielded a mean spatula over the hot dogs and hamburgers at one time or another.

LUNCH WITH THE RABBI on August 18 featured a one-time-only change of format; Rabbi Ratner presented a 45-minute class with discussion of Psalm 145, which, the Rabbi says, plays an important part in our worship.

IN THE NEWS on Wednesday, June 25, was a letter to the editor of the Asheville Citizen-Times submitted by Sarah Friedman, young daughter of Anna and Kerry Friedman, about good examples of other towns' recycling methods. On the first page of the Community News section of the Citizen-Times on Monday, July 12, Leah Karpen was pictured at the opening of an exhibit of work from the North Carolina to Israel Photographic Project at the Asheville Art Museum. And on July

6 in the Atlanta Journal-Constitution, forwarded by ex-Ashevillian Hilde Hoffman, in an article about North Carolina crafts, there was mention of "New Jersey natives William and Katherine Bernstein and their son Alex, who made fine-art glass." Katherine is the daughter of Les and Marjorie Schachter.

THE LAST SHABAT SEDER PICNIC OF THE SEASON was held on August 16, with all the usual good things: blessings, dinner, a brief service with a Torah story for the kids, and (best of all) Israeli Folk Dancing with Susan Ratner.

MAZEL TOV to Joel and Allen Cohen on their son Matt's Bar Mitzvah. And to Jeanne Matthews Sommer (a friend of Beth HaTephila from Warren Wilson College) and husband Rudi on the birth of their daughter Hannan Key Sommer. And to Norman and Bee Greenberg on their 60<sup>th</sup> anniversary.

## **Beth Israel**

Taylor's SC

by Fran Wertheim

### ***Marc Wilson Named Rabbi at Beth Israel***

Marc Wilson's occasional attendance of Sabbath services at Congregation Beth Israel unwittingly put him on the path of becoming the synagogue's new rabbi.

After 18 years in the rabbinate, having served congregations in Chicago, Atlanta, and Charlotte, Wilson transitioned into the corporate world as a director of professional services specializing in workforce management and communications. He has also been a featured columnist in the Washington Post, Chicago Tribune,

San Francisco Examiner, Atlanta Constitution, and Charlotte Observer.

Wilson's travels regularly brought him to Greenville, where, as he says, "I was so wholeheartedly welcomed by the Beth Israel family that I felt I had been there since childhood." He subsequently facilitated a strategic planning workshop for the congregation's leadership and in June, entered into conversations about becoming Beth Israel's rabbi.

He describes himself as a "back-to-basics" rabbi who believes that "The essential mandate of a synagogue is to be a catalyst for creating community and the taproot from which Jews derive a sense of compassion and their spiritual and intellectual strength. A congregation must first, last, and always, focus its best energies on the virtues of study, worship, and the performance of good deeds—upward, inward, and outward."

Wilson will also continue his affiliation with The Adams Container Corporation of Atlanta, Toccoa, Georgia, and Abbeville, as its Director of Marketing and Communication. He sees his relationship with Adams as a distinct asset to his service of Beth Israel: "It keeps me attuned to the skills of organizational design, strategic planning, and community relations that are so critical to a synagogue's vitality, and it compels the congregation and me to create a truly empowered laity, rather than expecting that I personally be all things to all people."

Wilson's areas of rabbinical expertise are in social action, community relations, interfaith activities, and adult education. His studies focused on Talmud, Codes, and Responsa, biomedical ethics, and the history of the prayerbook. He is a summa cum laude graduate of DePaul University (Chicago) and was ordained by the

Hebrew Theological College (Chicago), from which he also holds a Bachelor of Hebrew Letters degree and Hebrew teacher and principal certificates. He has also served as a Graduate Clinical Fellow at the Chicago Institute of Pastoral Care.

Wilson is the founder of two synagogue-based homeless shelters and has served in a variety of organizations, including Charlotte Area Clergy Association (Chair), Urban Training Organization of Atlanta (Co-Chair), Metrolina AIDS Consortium, Bioethics Resource Group, Presbyterian/Mercy Hospitals' Clinical Review Committee, Advisor to the Carolinas Medical Center Clinical Pastoral Education program, and Charlotte-Mecklenburg Community Relations Committee. He was named Community Servant of the Year by the Atlanta Journal-Constitution for his work with the homeless.

He is exceptionally proud of his children: Anna, a fourth-year medical student in New York, Joseph, a senior studying organizational design at the University of Michigan, and Benjamin, an eighth grader at the Greenfield Hebrew Academy of Atlanta. His interests include preparing (and eating) a variety of cuisine and "anything having to do with computers and the Internet."

"Beth Israel is a community with unprecedented potential that is already well on the path to being a focused, vibrant congregation," Wilson concluded. "Our greatest assets are the basic niceness of our people, our determination to be a positive force in the community, and our desire to make the synagogue a welcoming, unpretentious place for Jews to study, pray, and do some good together."



## Beth Israel Synagogue

Asheville, NC

By Lillian R. Wellisch

### THANK YOU!

Thank you to Julius and Phyllis Blum for their donation of a lovely Havdalah Spice Box from Israel. Also, to Alan and Eileen Warshaw for their donation of a framed lithograph for the Shul and to Drs. Alan Baumgarten and Alan Friedman for their generous assistance in being our local Mohalim. Also, to Alan and Pat Silverberg for their donation of a computer to the Shul.

### A SPECIAL SHABBAT DINNER

A Special Shabbat Dinner was held in honor of Yosi, Sherrill, and Zev Knight. Yosi, Sherrill, and Zev left this area on August 3 in order for Yosi to attend law school. We will all greatly miss having them as members of our congregation and being led by Yosi during services. We all said thanks, good luck, good-bye, we'll miss you, and come back soon to Yosi, Sherrill, and Zev, on August 1, 1997, at a pot-luck supper.

### BET SEFER

Bet Sefer nearly doubles in size this year. This coming year, we have close to twenty NEW students. We are very excited about the new year with Sara Birnham and Golda Trantham as principals, Debi Miles as Coordinator with Temple programs, Robin Landsman as Family Education Coordinator, and Teachers: Carmina Shuman, Laurie Chess, Andrea Burton, Leticia Brockman, and others.

### MEMBERS OF THE YEAR

Art Green and Toby Cohen were our selections as Members of the Year. They both came up with ideas, took off with those ideas, and made things happen. Both Art and Toby are committed to Beth Israel and to a vibrant involvement with Judaism.

### YOGA CLASS

Several of our members have been taking a Yoga Class with Cindy Dollar. They were unable to meet in the usual meeting place and Ileana Grams arranged for them to use our facilities for the classes until another location becomes available.

### A SPECIAL THANKS

We would like to thank Alan Silverman for all the excellent work he has done on the SHOFAR as our editor.

### MAZEL TOV!

To our recent high school graduates: Alex Carr, Adam Feingold, and Mandy Lewin.

### THANK YOU!

Another thanks you to Reba Barton for her donation of the book, In the Beginning, by Chaim Potok to the Jacob Rosen Memorial Library.

### SISTERHOOD

On August 10, a Leadership Training Session by Southern Branch was held

at the Synagogue. On September 7, there will be an Opening Meeting, which will start with an afternoon tea at 3:30 p.m. On September 25, we will have KUKEN TSUZAMEN (cooking together for the High Holy Days).

### MONDAY NIGHT, 9-10 P.M., 9<sup>TH</sup> OF AV

A candlelight reading of the Book of Lamentations by Rabbi Birnham, Joe Gullet, and others, was held. It is always a powerful hour of time acknowledging and commemorating some of our People's most difficult times. It is also a time to mourn collectively the recent death of Israelis by terrorists.

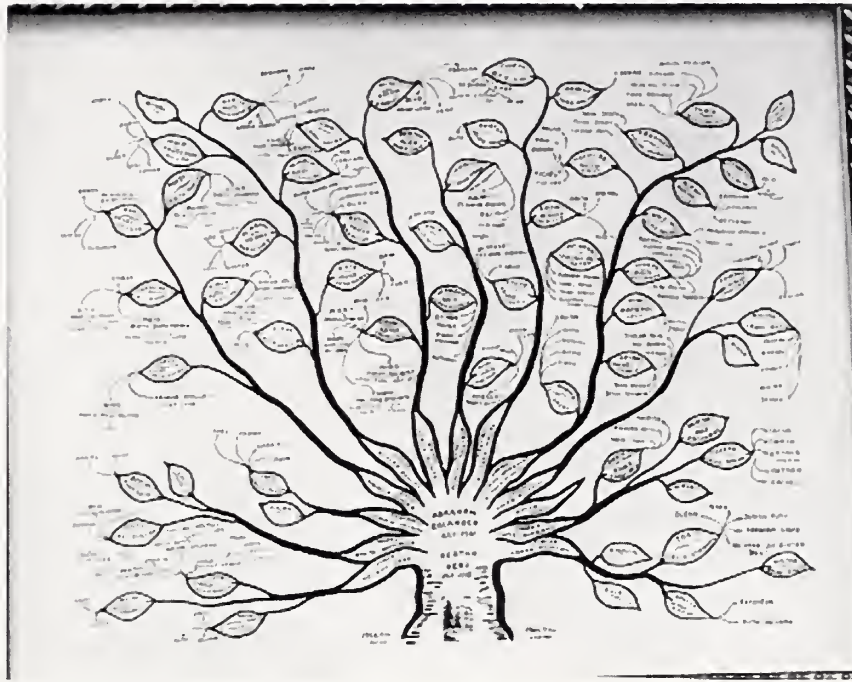
### AN EXTRA CHANCE TO LEARN HEBREW!!! LEARN HEBREW BY ROSH HASHANA!!!

The class began on Sunday, August 17, from 10:30 to noon.

### THANKS FROM THE RABBI ON BEHALF OF THE CONGREGATION



WZPS photo by Douglas Guthrie.



The family tree of Dr. Haim Pazner, a Polish Jew active in Jewish life in his native country.

# What's In A Name?

BY RUTH HEIGES

Onomastics, the study of the origin and history of proper names, is enjoying growing interest in Jewish circles, with academics and other researchers involved in a fascinating range of studies.

At the Third International Conference on Jewish Onomastics held in Tel Aviv and Jerusalem this past July, the lack of a Jewish Name Society was bemoaned. "The onomastic sciences have much to learn from Jewish onomastics," said conference chairman Prof. Aaron Demsky. This, he added, was "not

only because of the amount of names, but because of the varied experience of the Jewish people and... the rich name-giving customs documented in our literature."

It should be noted that five lectures were given on women's names, an expression of their great significance in Jewish life. Women's names, it was pointed out, primarily express social values or eternalized values of luck, blessedness, the good life, wealth and beauty. Jewish names, in general, reflect our history, our religion, our values, and our continuity as a people.



# What's In A Name?

BY RUTH HEIGES

The answer to a recent *New York Times* crossword-puzzle clue—"nosy"—was "yenta". Perhaps even worse, the Random House Dictionary definition is "slang; a disagreeable, gossipy, annoying woman."

The stories by Shalom Aleichem are undoubtedly responsible for this transformation in connotation and perception of the Yiddish name Yentl, which has its origins in the Sephardi name, Genteel. What a departure!

Onomastics, the study of the origin and history of proper names, is enjoying growing interest in Jewish circles, with academics and other researchers involved in a fascinating range of studies. Names, both personal and family, provide tremendous clues to genealogists, historians, and other social scientists, as well as to the lay person interested in exploring family history.

At the Third International Conference on Jewish Onomastics, held in Tel Aviv and Jerusalem this past July, Prof. Aaron Demsky of the Jewish History Department of Bar-Ilan University, presented research that illustrated the broad range, richness and significance of this field of study. "Names are a code of Jewish identification," he said. "They are a cultural code." Patterns in Jewish personal and surnames, as well as names of places, can be understood from the points of view of psychology, sociology, literature and languages.

Consider the Yiddish name Sprinza. It traces back to the Sephardi Esperanza (hope). Given the Jewish tradition to perpetuate the same names in a family from one generation to the next, a clear connection would be evidenced between the Ashkenazi family using this name and the expulsion from Spain.

Obvious clues of origin exist in family names such as Toledano (from Toledo, Spain) or Warshovsky (from Warsaw). Some help might be required, however, to recognize that Sprinzak means "son of Sprinza," or that Farkas is a transmogrification of Vargas, both pointing to Sephardi heritage.

Unfortunately, in spite of the obvious value to the world Jewish community, such knowledge is largely the domain of dedicated academics.

Although there are 40 name societies around the world, including some for such small peoples as Estonians and Finns, there is no Jewish name society!

Prof. Demsky, who chaired the Jewish onomastics conference, particularly bemoans this fact. Notes Demsky, "The onomastic sciences have much to learn from Jewish onomastics, not only because of the amount of names, but because of the varied experience of the Jewish people and, particularly, of the various Jewish communities and the rich name-giving customs documented in our literature."

Iberian names were investigated as a tool for identifying those forced to convert by the Inquisition. Humor was found in the Talmud in the usage of nicknames. The names in a medieval Jewish cemetery in Berlin revealed a migration pattern of Jews never before considered. And five lectures on women's names showed their great significance in Jewish life.

In almost every Jewish community and society, men have generally been named for biblical figures. Shlomo/Solomon, therefore, might be Suleiman in a Moslem country or Zalman in Eastern Europe, without any additional conclusions advanced through these adaptations. The situation with women's names is markedly different, however, as Sephardi women were generally not given biblical names, other than those of the Matriarchs and a few heroic figures such as Esther and Hannah.

Dr. Leah Bornstein-Makovetsky (Bar-Ilan University), speculates that women's names had a non-religious character because women did not participate in synagogue life. "Women's names primarily expressed social values, both mundane and spiritual. . .they mainly characterized women as being queens or ladies of the household. . .Women's names, which symbolized or eternalized values of luck, blessedness (*bracha*), the good life, wealth and beauty were highly fashionable."

In this spirit, a favored name in Spain had been Reina, meaning queen. In a Moslem country, Reina became Sultana. In an East or Central European country, it became Malka. Similar transitions, which bespeak the connection to pre-Inquisition Spain, can be seen through names that today have their Hebrew manifestations in Israel. Paloma (dove) became Taube/Toybe in Ashkenaz and Yonah in Hebrew.

Fortuna (luck) now shows up as Mazal. Oro (gold) became Golda in Ashkenaz, and Zehava or the more-modern Pazit in Hebrew.

Exploring women's names in a totally different direction, Prof. David Golinkin, of the Seminary of Judaic Studies in Jerusalem, sought to determine why, contrary to the dominant usage of the father's name in Jewish religious life and legal documents, the mother's name is invoked when reciting the *mi sheberakh* and other prayers for the sick. It is also used in Hassidic circles for writing *kvitlech*, notes of requests given to the Rebbe, and for some *kapparat* (expiation) ceremonies, among several others.

Golinkin's conclusion is essentially the same as that of Menahem Recanati of Italy who wrote around 1300: "All magic comes from women." Rabbi Yosef Mashash of Morocco and Israel, who wrote a responsum on the topic in 1928, later quoted this.

Many family names are also matriarchal, according to Demsky. The surname Rifkin, for example, means Rivka's children; Elkin-Elka's children; and Sorkin-Sora's children.

"Trends in naming," he says, tell us much about the values of the naming generation. Kibbutzniks, for example, often give their children unusual names to help them find individualism within a collective society. And the current trend among secular couples in Israel," he says, "is to use monosyllabic, monosexual names with an international flavor, such as Gal or Tal."

After the establishment of the State of Israel in 1948, there was a tendency to change surnames in order to identify with the cultural renaissance-taking place in the new Jewish state. Israel's first prime minister, David



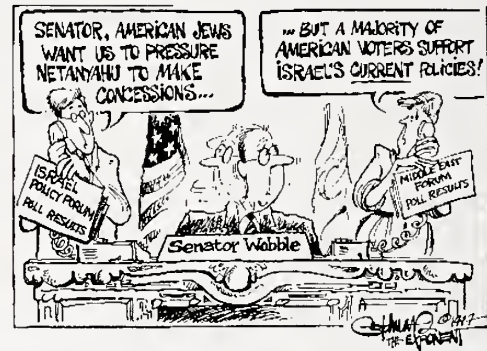
Cont. from pg. 43 - What's in a Name?

Ben-Gurion, for example, was formerly David Green and Levi Eshkol changed his name from Levi Shkolnik.

In the 1940s, Russian Jews were often known to abandon their Jewish names for Russian names, only reinstating their traditional Jewish names after their aliya. The name Boris, for instance, became Baruch, while the name Vladimir became Ze'ev.

"Names are a code of Jewish identification," concludes Demsky. "They are a cultural code." This is why he dreams of creating a research center for Jewish names, a Jewish Names Society, and a journal for scholars and interested lay people.

The wealth of Jewish names dates to the creation itself. From Adam and Eve, to the widespread practice among world Jewry of giving a child both a Hebrew and a secular name, to the modern Hebrew names of Israel, Jewish names tell of our history, our religion, our values, and our continuity as a people. Even the maligned Yentl/Yenta is still 'Genteel and well' in Israel, where she lives on in Hebrew as *Adina*, maintaining the tradition of hundreds upon hundreds of years.



Cont. from pg. 9

The Encyclopedia's special features include a multimedia gallery, with film clips, sound recordings, slide shows, pictures, maps, charts and tables, enabling the user not only to read about the Jewish world but also to watch and listen to it.

An interactive timeline serves as an additional entry point to access content tracking parallel events from Jewish history and culture with those in general history, beginning with the year 2000 BCE and concluding at the end of the 20th century. This also enables the user to journey chronologically through the history of the Jewish people.

A full text search enables the user to type a key word and receive a list of all the articles containing this word, and the category explorer serves to assist the user in navigating the Encyclopedia's nine categories: contemporary Jewry, education

and modern scholarship, history, Jewish arts, Jews in world culture, Judaism: practice, Judaism: thought, language and literature, and miscellaneous.

The Encyclopedia Judaica is being distributed worldwide, and is also being sold at a cost of \$599 on the Internet.

Plans are already being made for the future, including a possible version for the Macintosh and translations into Hebrew, German, French and Spanish. In addition, periodic updates, a new CD of the entire product with new material integrated directly into the existing text, will be available to purchasers at a nominal cost.

"We see this project as a platform for launching a long-term endeavor. The Jewish story never ends. And we," says Leibler, "will be there to cover it."





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If you go through life searching for a goal  
And you keep searching until it is found  
If you open all the doors leading to success  
And you find happiness behind each one  
If you can raise a smile to everyone you see  
And you hold no grudge towards anyone at all  
If you live each day to its utmost  
And you see things as they are  
    Instead of as they are not  
Then you have found life's truest meaning  
And where others have failed you will succeed.

-Marycarol B. Soistman



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# editorial

## Ancient Jewish Mysticism and Psychotherapy

**Australian Expert Says Modern Version of Kabbala  
Offers Novel Therapeutic Model for Psychologists**

Chicago—Kabbala—Jewish mysticism—once the esoteric domain of selected Jewish scholars, offers “a novel and revolutionary approach to the healing arts” that can benefit clients and psychotherapists alike, according to a leading interpreter of the ancient Jewish mystical tradition.

Rabbi Laibl Wolf, an Australian Chassidic rabbi, lawyer, educator and exponent of Kabbalistic teachings, told psychologists at the annual convention of the American Psychological Association meeting here that Kabbala provides “a thoroughly ‘modern’ approach to understanding the human personality in context of the wider Cosmos.”

Kabbala, which gained its greatest popularity around the 13<sup>th</sup> century, is seen as a system of philosophy and psychology that can serve as a pathway in explaining “the nature of the universe and the nature of the human being,” according to Rabbi Wolf, who lectures widely on the subject.

Drawing a parallel between Carl Jung’s concept of “a reservoir of ‘collective unconscious,’” from which each individual is believed to derive conscious beliefs and behavior, the Australian expert noted that, in a similar vein, Kabbala teaches that humans draw on cosmic energies, known as “Sefirot,” through four spiritual planes.

Human consciousness, he said, is located in the first, or lowest, realm—time and space—and constitutes the world of daily living. But the subconscious exists in three higher parallel realms that give rise to such phenomena as dreams, illness, near-death and, finally, death itself.

This belief system, according to Rabbi Wolf, provides Chassidic psychology with a sophisticated infrastructure of one hundred detailed “reference points” that can assist in analysis and treatment. Kabbalistic principles can thus help in personal transformation by providing a comprehensive model of the dynamics of the human personality that allows for “self-understanding and self-change through the exercise of choice,” he explained.

Rabbi Wolf said that the Chassidic understanding of Kabbala “assures us that notwithstanding our formative childhood experiences, our environmental influences and our genetic dispositions, we possess the aptitude to rise above all these seeming restrictions and express ourselves in alignment with our highest aspirations.”

Although some claim that Kabbalistic doctrine has its origin in biblical times, it became messianic in its emphasis following the expulsion of the Jews from Spain in 1492 and influenced the development of the Chassidic movement in Judaism. Even Christian thinkers found support in Kabbala for their own doctrines and developed a Christian Kabbala, Rabbi Wolf noted. Today, however, the early esoteric approach has given way to a “fully developed” system, thanks to modern scholars who are translating Kabbalistic teachings into “a powerful program for contemporary living,” he said.

Born to Polish Holocaust survivors, Rabbi Wolf is a graduate of Melbourne University Law School and holds a post-graduate degree in education. In Australia, he founded the Human Development Institute, which now has branches 2 in the United States and Israel. *December 1997-January 1998*

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Outlook Is Published By The  
Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.  
Charlotte, NC 28208-5670 704-  
372-3296 Fax: 704-334-9425

Internet address:  
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Mail change of address, with label, to  
The American Jewish Times Outlook,  
PO Box 33218, Charlotte, NC 28233-  
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December/January Issue - November 1  
February Issue - January 1  
March Issue - February 1

# International Competition Strengthens Pride in Jewish Heritage

By Sharon Kanon

“Do you feel your little finger if you don’t think about it? Did I wonder about my Jewish identity as long as I was not asked?” queried Rhona Trauvitch of Palea-Pendeli, Greece.

Rhona was one of 74 finalists in the International Competition on Jewish Identity co-sponsored by Bar-Ilan University and the Ministry of Education and supported by the WZO, the Jewish Agency, the Joint, WJC, and the Jewish National Fund. The contest was held in Basel to commemorate the anniversary of the 100 years since Theodor Herzl organized the first Zionist Congress in Basel, although the finalists were later flown to Israel to see the ‘culmination of the Zionist dream.’

More than 200,000 youngsters, aged 13 to 16, competed in the contest that attracted unprecedented participation. Rhona, like a large majority of Jewish youth throughout the world, attends a public school and lives in a gentile world. Her



WZPS photo by Zeev Schwartz.

*Red-haired Alexandra Kimmelman, 16, of Omsk, Siberia, a participant in the international Jewish Identity Competition held in Basel, Switzerland, is seen here in the Judean desert during a tour of Israel.*

family is not religious. “According to halacha, my family and I are considered Jewish. We are all sons and daughters of Jewish mothers. However, we observe very few mitzvot. Does that mean we are less

Jewish than those who observe more? Whatever the ‘qualifications,’ I feel myself a part of the Jewish people.” Fourteen-year-old David Merker of Budapest, Hungary, is the grandson of

Holocaust survivors who rebuilt their lives, but did not teach their children Jewish traditions. David’s parents, however, have decided to revive their Jewish heritage and enrolled their young son in a Jewish community school in Budapest. Last year, David won first prize in his school’s Jerusalem 3000 competition. This year, although not attending a Jewish school, he is eager to continue studying Hebrew and learn about Jewish traditions. “That is why I took part in the competition,” he said.

Red-haired Alexandra Kimmelman, 16, of Omsk, Siberia was one of the top three Russian finalists. A spirited teenager who knew all the Hebrew songs, she said, “Yes, I am a Jew and I am very proud of it. A Jew is like a dreidle. He falls down and he gets up again. By being together, always together in our belief, we will survive.”

Hosted by the hospitable Basel Jewish community, the 74 finalists were feted at three receptions, including one by the Swiss parliament.

Marcel Hess, the only member of the Swiss Parliament who wears a kippa, described his exhilaration: “It gave me



such a wonderful feeling to see young people from 30 different countries sitting on the dais in the 13<sup>th</sup> century parliament. Taking the finalists 'From Basel to Jerusalem' was a wonderful way to learn history. It is something they will remember all their lives."

For Shiri Karni of Capetown, South Africa, the prize-winning trip to Basel was particularly thrilling. "My grandmother's great-grandfather, Mr. Horowitz Halevi, was a delegate to the First Zionist Congress in Basel, and I feel that I close a circle, 100 years later, by participating in this quiz."

Shiri's pride in the Jewish heritage runs deep. "We are the only nation who has survived as one for so long. Not only have we revived a nation, we are the only people who know their precise heritage. No matter where one goes in the world, if one steps into a shul, all the prayers and rituals will be the same, as will be many customs and traditions. I sincerely hope that I will soon be able to fulfill the ultimate Zionist goal by returning to settle in Israel."

During a dramatized scavenger hunt in Basel, the contestants walked in the path of Theodor Herzl. First

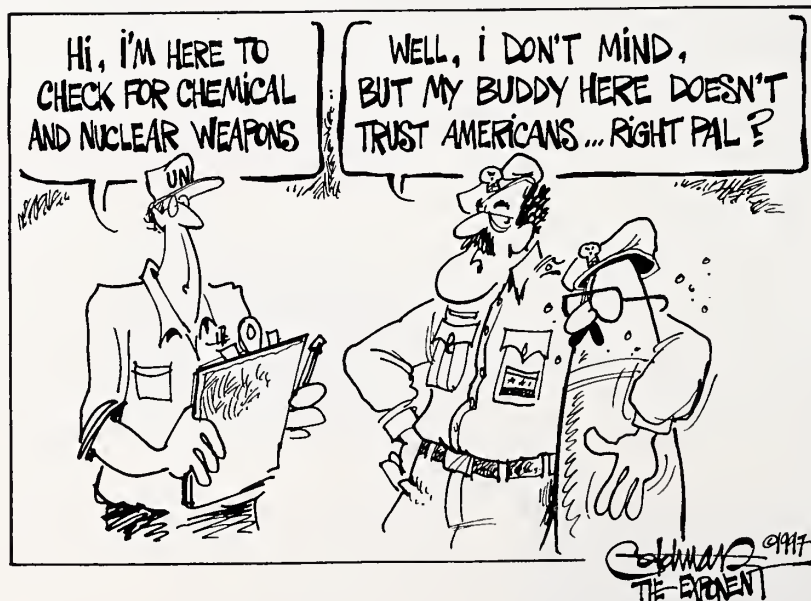
they stopped at the synagogue whose rabbi, Rabbi Arthur Cohn, was the only rabbi in Europe who allowed a Zionist meeting when other rabbis feared a backlash. The second historical landmark was the Sadt Casino where the first Zionist Congress was held. ("After learning about Zionism, I was very excited to see the place where it all started," said Gil Maman, third-place winner.) At the third stop, the Kings Hotel where Herzl stayed, actors dressed like Herzl and his contemporaries took them back in time. The last stop was at a school that Alfred Dreyfus attended. Herzl, it should be noted, was a newspaper reporter at the Dreyfus trial that ultimately impelled Herzl to return to Vienna where he wrote his pivotal book "The Jewish State."

When asked what they enjoyed most about the competition, the Jewish youth expressed a recurrent refrain: "The best part was meeting the different kids from all over the world and going on trips with them," said 13-year-old Bathen Sasi of Sderot, who took joint first place.

Gil Maman of Ofakim responded similarly. "It was great being with all the kids on the trip." Gil is already corresponding with Carolina Ben-Zaken of Argentina and Yuri Bondel of Mexico. The young Israeli said that he felt like a personal guide in Israel for his new friends. "I think that learning and seeing things in Israel together with Israeli kids, as friends, has a big impact. The trip has more meaning."

"I am used to living in Israel, and in the past I didn't think about it as anything special," said Cherli Josephs, 13, of Givatayim, who tied for first-place with Bathen. "But after learning about the roots of Zionism and going on the tour with the kids from all over the world, I realized that it is a privilege."

For many young Jews around the world, the ties that bind them to their heritage have become more and more tenuous. The prognosis is grim. Can the bond between young people, their Jewish heritage, and the Jewish homeland be strengthened? "Yes," says Bar-Ilan University president Moshe Kaveh. "Jewish youth are the future of the Jewish people. They must be ready to lead the Jewish people in the 21<sup>st</sup> century."





WZPS photo by Sammy Avnisan.

# From Princeton to Jerusalem

By Simon Griver

The 15<sup>th</sup> Maccabiah brought over 4,000 Jewish athletes to Israel from nearly 50 countries worldwide. Jesse Rosenfeld, a member of the US basketball team and a Princeton graduate, was one of them, but he decided to stay.

It was his love of basketball rather than the spiritual attraction of Jerusalem that persuaded Rosenfeld to remain in the Israeli capital. The 23-year-old, 6 foot 9 inch, Manhattan-born power forward signed a two-year contract with Hapoel Jerusalem in July and has set his sights on building a successful sporting career in top-flight European basketball in the coming decade.

“It seems kind of strange” he says “to be getting well paid for something I love to do.”

Rosenfeld bashfully refuses to reveal the size of his contract but it is almost certainly around the \$50,000 a year mark. And that figure could swell to \$100,000 if Hapoel has a successful season and Rosenfeld fits into the team. Leading Israeli basketball stars can earn up to \$500,000 a year as well as more from sponsorship and endorsement deals and advertising contracts.

Rosenfeld graduated in history from Princeton in the summer. After a training session for the US Maccabiah team in June, he was surprised to be approached by a basketball agent, who suggested that he try pro-basketball in Israel.

“Of course it was always my dream to play in the NBA,” recounts Rosenfeld, who in his senior year at Princeton was the college team’s first off-the-bench player. “But you can only work very hard and do your best, and realistically I wasn’t going to make it in America. The standard of European basketball is very high and fiercely competitive.

“When we play our first pre-season friendlies at Malcha stadium in Jerusalem,” he recalls, “I was really surprised by the excitement, warmth and enthusiasm of the fans. They made a lot of noise and really got behind the team and I suddenly realized that I’d made it in the big time.”

Indeed Hapoel Jerusalem has emerged in recent years as Israel’s second best team after perennial champions and former European champions Maccabi Tel Aviv. For the last two seasons Hapoel has beaten Maccabi to win the state cup and has finished runners-up



to them in the league. As runners-up Hapoel qualifies this year for the prestigious European Cup competition.

"I get to travel throughout Europe," says Rosenfeld. "That's a great bonus. I'm really very lucky."

Rosenfeld is the archetypal, fresh-faced, all-American boy. But behind the naïve looks there clearly lies a complex intellect. He is quick to stress that Ivy League Princeton does not make academic compromises in order to offer sporting scholarships and that he had to get there, and stay there, by studying hard. Indeed, he adds, that in his senior year, which he found very rigorous, he was somewhat neglecting his basketball in order to ensure that he got good enough grades to graduate.

Rosenfeld grew up in the Soho section of Lower Manhattan in New York City. He describes his background as assimilated Jewish but at the same time very Jewish culturally, simply because most of the people in the neighborhood and at school were Jewish. Nevertheless, he had never been to Israel until the Maccabiah. But he has always been very curious to see Israel, which was why he

decided to participate in the Games.

"I had not planned the two year contract with Hapoel," he says, "but then I hadn't planned anything after college. I certainly couldn't have found a job even in the US with a salary and short-term career potential like the one I have in Israeli basketball."

However, the Maccabiah itself turned out to be a disaster in every sense of the word. First there was the collapse of the bridge, which claimed the lives of four Australian athletes. On the parquet, the US basketball team, favorites to win the gold medal, crashed out in the semi-finals with a shock defeat against Britain.

"The Maccabiah was a very bitter-sweet occasion," he recalls. "But it was still very exhilarating to be part of a major event that brought so many Jews together from all corners of the world."

After several months in Israel, Rosenfeld admitted that he was acquiring a taste for the country as well as using his spare time to explore his Jewish roots and heritage. He has enjoyed the warmth of the people and as a history graduate, albeit in 20<sup>th</sup> century US history, the

beauty and archeological richness of Jerusalem in particular and Israel have fascinated him in general.

"I am not a religious person," he says, "but Jerusalem has had a strong spiritual effect on me. The Old City has a very special atmosphere. And visiting the Yad Vashem Holocaust Museum had a major impact on me."

Rosenfeld, however, was not cowered by the Hamas double suicide bomb blast in Jerusalem's Mahane Yehuda market in July, which claimed the lives of 14 innocent victims.

"Of course terrorism is very scary," he says, "but I grew up in the heart of New York City so I guess I'm used to danger. The most terrible things happen in New York every day and I feel much safer walking around the streets of Jerusalem than Manhattan. It's not really dangerous at all here. The press gives very one-dimensional coverage of Israel.

Only terrorist incidents are deemed to be newsworthy and there is so much more which is of interest here."

Rosenfeld participated in Hapoel Jerusalem's pre-season tour of Turkey. Despite the fact that the team lost all its games, he

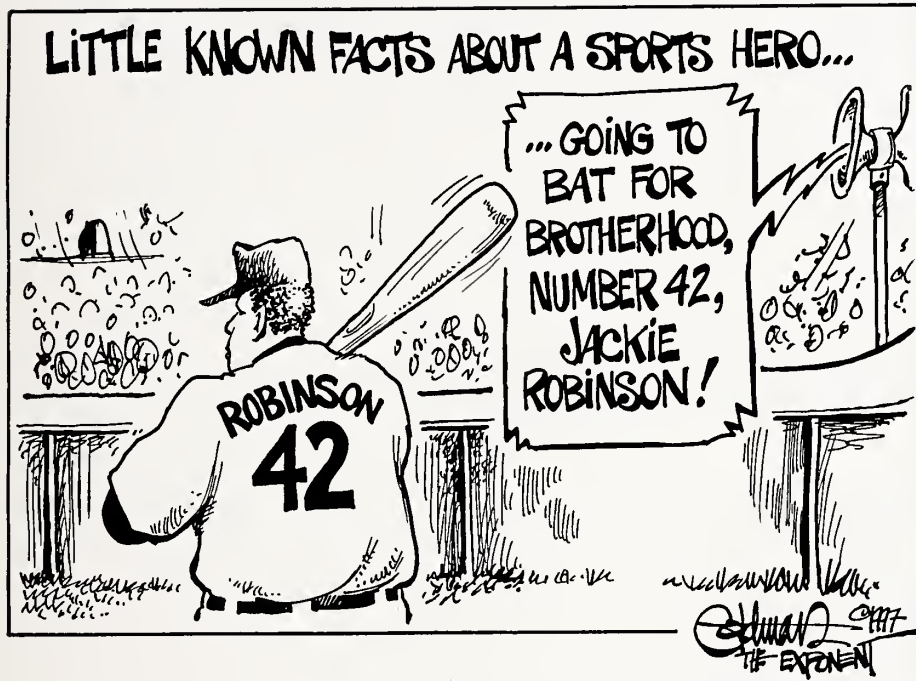
enjoyed the experience and opportunity to play together with his new colleagues—a mix of native-born Israelis and foreign-born stars. Each Israeli team is only allowed four foreign players in the squad, so Rosenfeld has taken Israeli citizenship in order not to count as a "foreigner."

"The pre-season tour of Turkey was a chance to identify team weaknesses," he comments, "and hopefully to correct them by the time the season gets underway."

Rosenfeld scored an average of 12 points per game on the tour, which was impressive considering that he spent much of his time on the beach.

"He's mobile and athletic," says Hapoel's coach Gadi Kedar, "and integrates well into the team. His passing is very strong and he plays intelligently. I think he will be an important addition to the squad."

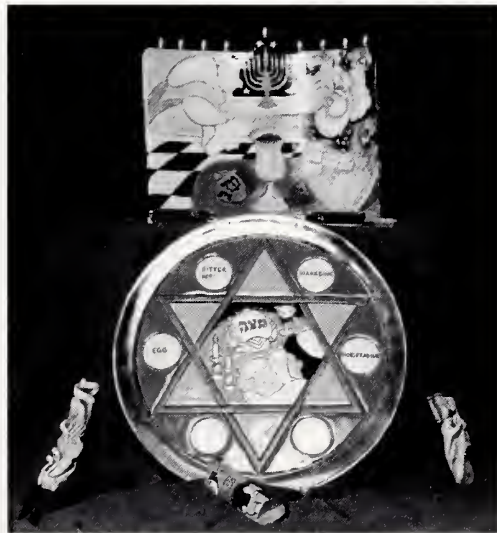
Rosenfeld obviously hopes that Kedar's instincts are right too. And who knows—perhaps he will follow in the footsteps of American-born Tal Brody, who stayed in Israel after the 1969 Maccabiah to play pro-basketball, and in 1978 captained Maccabi Tel Aviv to its first-ever European Cup triumph?



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# Limboland



BY JILL BLUMENTHAL

*By age 21, a U.S. citizen has been given all of the rights of an adult, yet we all know that adulthood is defined by more than the number of years you've been alive. An element of maturity is surely involved.*

About halfway through our two-hour trip to the mountains, I posed the following question to my parents: "When did you feel like a grown-up?" Much to my simultaneous dismay and amusement, my parents' answers to my question were not what I had expected to hear. My father replied, "Not until you were born," while my mother added, "I still don't." "Great," I thought, "if they can't figure it out, how in the heck will I?"

Lately I've been realizing how much confusion exists in present day American society about what adulthood really means. By age 21, a U.S. citizen has been given all of the rights of an adult, yet adulthood is defined by more than the number of years you've been alive. An element of maturity is surely involved. Some 13-year olds are more "grown-up" than some 30-year olds. Some people see adulthood as the ability and willingness to take responsibility for one's role in the world. One of my favorite authors, Robert Fulghum, writes in *It Was on Fire When I Lay Down On It* that "A willingness to do your share of cleaning up the mess....is membership in community....Being an adult is dirty work. But someone has to do it."<sup>1</sup>

Similarly, writer Robert Bly connects adulthood to the concept of renunciation.<sup>2</sup> All of these different definitions of adulthood make one thing abundantly clear to me: adulthood represents an abstract idea rather than a concrete status.

I've been wondering about what it means to be an adult a lot lately, and how and/or when I will know that I've attained this elevated status. You see, I am in the midst of a transitional period of my life right now. I am 22 years old, I just graduated from college in May, and I'm living at home with my parents while I "figure things out." "Figuring things out" means that I split my days between a part-time internship, helping out at my Dad's office, and feeling frustrated because I really don't know what I want to do with my life, and I don't know where to start.

In my head, I know this situation is okay and even common for the members of my generation. A friend recently pointed out to me that the period of adolescence has been extended until the mid-20s or even beyond, so my "adult life" really won't begin for another few years. One federal study reported that in 1992, over 25 percent of American adults under the age of 35 were living with their parents.<sup>3</sup> Columns in newspapers and magazines comment on the phenomenon of an extended adolescence, attributing its existence to everything from economic depressions to values and spiritual dilemmas. But the knowledge that I'm leading a trendy lifestyle doesn't make me feel better, because my reality keeps clashing with my illusions. My stereotypes about the beginning of adulthood are so clearly defined. You see, I was raised with the expectation that when you graduated from college at exactly 21 years of age, you either went to graduate school, or you got an apartment and a job. Even though I now realize that my expectations are archaic (and rather elitist), they also seem appealing and uncomplicated. Wouldn't it be wonderful if adulthood really began the day you turned 21?

*One federal study reported that in 1992, over 25 percent of American adults under the age of 35 were living with their parents.<sup>3</sup>*

However, as I've been learning the past few months, life doesn't work that way. The graduation ceremony orchestrated by my alma mater was a very nice end to my college career, but it didn't magically transform me into an adult. After all, I may be legally an adult, but I don't suddenly feel "grown-up." In fact, I don't feel much of anything. I don't feel like a kid, but I certainly don't feel like an adult. I occasionally forget and classify myself as a teenager, but I feel so different from the high school students I see hanging out at temple services and in other public places.

The outside world makes this situation more complicated. The closest friends that I have are scattered around the country trying to figure things out for themselves, therefore not easily accessible to help me with my own issues. Although they mean well, the people who do surround me all say the following: "How exciting that you've



graduated from college! So, what are you going to DO NOW?" I know they only mean to be friendly and helpful, but this simple, incessantly asked question always makes me inwardly (and I suspect outwardly) cringe. I'm having enough problems with my own conflicted expectations about adulthood without confronting the pressures imposed by the assumptions of others.

**A**s I struggle to define adulthood for myself and understand what it requires, I wonder why I care so much about becoming an adult. As my father asked me, "What's the rush?" I suppose I associate adulthood with a level of competency and self-sufficiency. Maybe if I were an adult I would understand the labyrinth of one-way streets that is uptown Charlotte. Maybe I would know how to keep track of my frequent flier miles. Maybe for once I could successfully synchronize the cooking times of my vegetable and main course so that they were both ready to eat at the same time. I assume that I'll probably acquire most of this information in the years ahead as I gain experience (Although I still think it's debatable whether anyone can ever really understand the streets of Charlotte). But knowing this doesn't make waiting for the knowledge any easier. I envy the security of my student days, when I belonged to a small, self-contained community where everyone had a purpose. More than anything else, I think I long for a stable identity, a sense of place and purpose. With time and effort, I'm sure I'll forge one. The process won't be easy, but it should be interesting and maybe even exciting. Until then, you can find me hanging out in Limboland.

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<sup>1</sup> Robert Fulghum, *It Was on Fire When I Lay Down on It* (New York: Ivy Books, 1989) 79.

<sup>2</sup> Catherine Walsh, "Perspectives," *America* 22 Feb. 1997: 9-10.

<sup>3</sup> "Couplings," *Life* April 1993: 20.

# Wildacres Interfaith Institute

The 17<sup>th</sup> Annual Interfaith Institute at Wildacres was held July 27 to 31. The theme was Judaism and Christianity during the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> centuries. This followed last year's seminar on the first two centuries of the Common Era. The speakers were experts on the period. They were Dr. Judith Baskin, Professor and Chair, Department of Judaic Studies at the University of Albany, State University of New York who is author of many books and articles, and Dr. Placid D. Solari, O.S.B., of Belmont Abbey, Belmont NC. Fr. Solari is an historian as well as theologian, and specializes in Patristic Sciences. He is Academic Dean of Belmont Abbey College.

Lecture subjects of both speakers were: Judaism & Christianity in Late Antiquity, Religion and the State; The Formation of Doctrine, Relationship Between Church and Synagogue in the Late Antique World, and

Gender & Sexuality in Rabbinic Judaism & Patristic Christianity.

These topics covered the subjects of the Mishnah and Talmud, and of the early Church Fathers, topics on which Jews and Christians are largely uninformed in each others' histories.

There were small discussion groups held during two afternoons, led by the following moderators: Dr. Israel Gerber, Dr. Ileana Grams, Dr. Loy Witherspon, Dr. Carol LaHurd, Dr. Mary Thomas Burke, Rabbi Arthur Steinberg, Dr. Asher Marks and Dr. Carl Evans, who had delivered the Keynote Address.

Magnificent musical programs filled two evenings with inspiration and relaxation. The Institute was enchanted by performances of Marlena Fuerstman, lyric soprano, and the Wildacres Tritt Camerata, led by Anita Bultmann Tritt, who

arranged the programs. She is concert pianist and teacher of piano, organ and harpsichord, accompanist and chamber music performer, currently organist of Myers Park Baptist Church in Charlotte.

Marlena Fuerstman has performed with Opera Carolina and at Spoleto in Charleston, where she lives at present. She is fondly remembered as Cantorial Soloist and Director of Music at Temple Israel in Charlotte. Besides Anita Bultmann Tritt, members of the Wildacres Camerata are Charles Medlin, violoncello; Bo Newsome, oboe, Andrew Emmett, violin; and Christine VanArnsdale, harp.

Members of eight Christian denominations and three Jewish denominations participated in this interfaith dialogue, all in agreement as to the enrichment of the experience of four days of living and learning together. There were in attendance 16 Reform Jews, 45 Conservative, and 3 Reconstructionist Jews.

Of Christians the numbers were 14 Baptist, 6 Roman Catholic, 6 Episcopalian, 5 Lutheran, 9 Methodist, 7 Presbyterian, 3 United

Church of Christ and one Unitarian.

The Interfaith Institute Chairman is Rabbi Leo L. Hoffman, assisted in great measure by a planning committee which gathers in the fall to determine subjects for discussion and to suggest experts in the selected fields who may be approached to serve as speakers in the Interfaith Institute to take place in late July or early August of the following year.

The Blumenthal Foundation furnishes a grant to the Interfaith Institute, in order to assure the affordability of this important event.

The planning committee for the 1998 Interfaith Institute met on November 12, 1997. The topic will be SPIRITUALITY AND RELIGIOUS COMMITMENT IN A WORLD OF MANY FAITHS. The Institute will meet at Wildacres on August 2 to August 6, Sunday to Thursday. It is open to clergy of all denominations. For information contact Rabbi Leo L. Hoffman by phone: 704-542-0971.



NEWS.....NOTES

Kibbutzim Gear Up For The Computer Age

The Kibbutz Artzi movement has decided to hook its 85 kibbutzim up to the internet and is building a national communications center to coordinate the project. Kibbutz members with computers will be provided with an e-mail address and be able to hear the latest kibbutz news via an internet. Computer courses are being offered, as is the option of launching a personal home page (\$100 per page). The cost of each kibbutz is \$450 a month.

JAFI To Bring 1 Million Olim From FSU To Israel By Year 2000

Dr. Shimshon Shoshani, Director General of the Jewish Agency (JAFI), has announced that JAFI intends to bring one million immigrants from the FSU to Israel during the next decade; Jews who are eligible for aliya according to the Law of Return (a Jewish grandparent or a spouse or child of an eligible person).

Heads of delegations and field workers met recently in an intensive four-day professional development day in order to come up with a strategic working plan aimed at bringing—in the first stage—an additional 50,000 Jews to Israel during the coming year.

In the first six months of 1997, 27,000 new immigrants came to Israel, 22,000 of whom were from the FSU. It is interesting to note that today, every seventh Israeli is a new immigrant who arrived since 1989.

# It Wasn't Just a Birthday—

BY MYRA ROBINSON

My bagel was slathered with cream cheese and the aroma of fresh brewed coffee wafted through the kitchen when the front doorbell chimed. I was surprised to see my postman standing on the porch. That was strange . . . He always jammed the mail into the box at the curb. But what was even more unusual was the fact that he was whistling! Phil had been my letterman for years and I have never known him to do either.

“Mornin’.” I noticed he chuckled a bit. “Hope I’m not disturbing you. It’s so early.” His face cracked up all over with his smile, and his speckled hazel eyes twinkled as he handed me the bills and junk mail with one hand and a large brown envelope, plastered with pictures and the names of foreign countries with the other. “I wondered about this. Some kinda fun in here, I think.”

“I’ve been waiting for it. Thanks. It’s from my daughter, Susan. She said there was a surprise, a clue or something coming in the mail sometime in April. I’m looking for another strange something from daughter Joyce sometime in May.”

“Well, keep me posted.” He chortled over his pun, waved his hand and ambled back to the curb where his mail truck was still purring.

I fingered this precious delivery gently so as not to destroy anything inside. In my wonderment about this mystery, I forgot about my bagel and coffee. I could hardly wait to curl into “my corner of the couch.” Somehow I noticed that the clock was ticking loudly as if to say “Hurry. Something great is awaiting you.” I did not know it then but the joy of a mother’s lifetime was about to unfold.

This whole wonderful episode started about two months ago. Susan was sitting on this very same blue plaid comfy sofa—the other end, of course. She brushed her now-graying hair with her long thin fingers. Susan was pretty, her face softer than I realized. Her nose was small, the kind that should have freckles on it. I’m sure it did when she was little. Then seeming

to brace her tall and sturdy frame she said, "But Mom, that's what you always taught us. That's what we always did when Dad was alive. You said celebrate everything because without that, life isn't worth a thin dime. Isn't that what you said?" The whites of her light gray eyes were showing some flecks of red now. That's what always happened before she was ready to shed a few tears.

"Susan's right, Ma." I noticed that Joyce called me "Ma." It strangely crossed my mind at that moment that one child called me "Mom" and the other called me "Ma." "And you don't think that approaching your 75<sup>th</sup> birthday is something special? My goodness, even Valentine's Day was celebrated with red barbecue chicken and white mashed potatoes and 'no gifts please unless they are red and white.'" They both giggled, remembering Dad gazing at his new Valentine's Day shorts knowing full well that he would never wear them.

Though two years younger than her sister, Joyce hardly looked her 41 years. All the same, the faintest of lines had begun to edge her melting blue eyes. Her sandy color hair was pulled back in a ponytail and her willowy slender legs were pretzled under her.

"So everything you taught us all these past 40 years is for naught, isn't that right, Sue?" They both brushed their forefingers, as little girls are wont to do. "Shame, shame on you."

"That's enough, you two." But as I gazed at them looking at each other, it was apparent that that was not to be the end.

I interrupted with an announcement that it was time for lunch, hoping to change the subject. Although we all rummaged through the refrigerator in preparation of so mundane a halt, it served only as a noontime activity and hardly ended the subject at hand. I was preoccupied with lunch and they were preoccupied with their persistence.

"Mom, I was thinking a luncheon maybe, catered and elegant. You know—the kind that Dad would have approved of. You'll see, if you let this occasion go by without something, one day you'll say 'Gee, no one cared about me. They let my diamond birthday go by without a shred of recognition.' You would say that, Mom. Jewish mothers would say that." Then with the tightest of hugs, she said, "It doesn't seem right that you're going to be 75." And again the red flecks were beginning to show.

## NEWS.....NOTES

### Israel Goes To The (Hot) Dogs!

Eighty years after its humble beginnings in Coney Island, Brooklyn, Nathan's Famous, the American hot-dog food chain, has decided to penetrate the Israeli market.

A franchise was granted to Natanel, an Israeli-Brooklyn group of investors, who, according to the franchise agreement, must open 10 kosher restaurants in Israel over the next five years—a minimum of two restaurants a year. The first are expected to open next year in Jerusalem and Netanya.

Nathan's Famous has more than 300 locations in 22 states throughout the US, generating sales of nearly \$116 million last year. It is now considering a kosher chain in the US.

### Israeli Men's Life Expectancy Among Highest In World

The latest world figures on longevity show that in 1993, Israeli men placed third after Sweden and Japan, with a life expectancy of 75.5 years. US men had an average of 72.2.

Israeli women were in 17<sup>th</sup> position, averaging 79.1 years, while Swedish women were said to live to 82.3, Japanese to 83.1, and Americans to 78.8.

The figures, recently published by Israel's Central Bureau of Statistics, also showed that life expectancy in 1995 reached 79.5 among women and 75.5 in men. Among Jews, those figures were 79.8 and 75.9 respectively.



NEWS.....NOTES

*Kibbutzim Being Pressured  
To Close Stores On Shabbat*

The Labor and Social Affairs Ministry is to send inspectors to kibbutzim to ensure that their factories and stores remain closed on Shabbat, in keeping with the Law of Hours of Work and Rest. Enraged kibbutz officials claim that the 200 kibbutz businesses earn about 60% of their revenue on Shabbat and that they would conduct a public campaign against "religious coercion that conflicts with the world-view of enlightened people in the 1990's."

In an interview with Israel Radio, Kibbutz Artzi secretary Avshalom Vilan claimed that as cooperative associations, kibbutzim are like private homes and therefore not subject to this law.

Labor and Social Affairs Minister Eli Yishai disagreed and cited a 1992 ruling by the attorney-general which specified that this law also applies to cooperative associations.

Any argument of an economic nature, he said, does not apply. One must consider the unfair competition the kibbutz operations pose for independent businessmen.

*Evidence Of Jewish Revolt  
Against Romans Found At  
Yodfat*

In excavations on a luxurious mansion at Yodfat, the remains of a human surrounded by arrowheads were found, vivid testimony to the battle for

The sliced strips of sunlight shining between the window blinds were beginning to pale now and both girls appeared genuinely vexed and hurt at the thought that I would not accept any of their offerings. We had this clutter of celebrations tying us together all these years that forced me to make some decision. My mind groped about and suddenly, I knew. A weekend trip to the beach with my children. That seemed to be exactly right.

My voice apparently reflected the lightness of my heart and their look of distress immediately seemed to change to a look of joy. Though I was not aware of it at the time, what clicked and triggered the oncoming adventure was the word "TRIP." They had triumphed! From that point on, my children were off and running. I could sense their enthusiasm in the smothering of hugs and kisses before they left me that day.

In the wash of this mother's joy, strangely the thought of a brand-new black bathing suit that I had purchased last summer, surfaced. It still rested on the closet shelf, unworn, with its various tags intact indicating size, style number and a short clause informing me that I had one year in which to return this item. Almost one year later, on this most eventful day, the decision to keep it had been made for me.

I waited somewhat anxiously over the next few days for some signal, a sign, a hint, and a clue. I found myself already making a mental inventory of my beach togs. Joyce could wince at the sight of my mid-Victorian beach robe, high-heeled beach sandals, and other items of that ilk. My mind raced with the possibilities and locations of this long birthday weekend. Maybe a beach, posh and gay, the waters of Florida lined with miles and miles of swaying palms. Perhaps something restful and quiet, the white sands of Hilton Head with its little fishing boats bobbing in the calmness of its waterways, or some little island apart from everything where we would explore and wander. "They'll call when they are ready. A phone call from me now would not be a good idea." That statement was subject to recall only a short time later and strangely was responsible for communicating my first clue.

It happened this way. Much to my surprise and just a few days after the dramatic episode with my children, I was delighted with an invitation from some dear friends. "Be daring" they said "and come with us. We're going on a trip to Alaska."

The excitement in my voice was crystal clear when I made that announcement. "What do you think, Susan?"

“You sound like you could leap through these telephone wires. Go for it, Mom.” She was almost as excited as I was.

“But before I give them an answer, I need to know your plan.”

There was a pause right there. She was probably trying to decide how much I needed to know at this point. And quietly I heard, “Hmm-m-m-, Mom, I need to tell you, it’s not a weekend. We are leaving June 23 returning July 3, and Mom; here comes the second clue. Get your passport out of the vault.

I squealed with delight, so overwhelmed was I with this new bit of information. I quickly envisioned myself in my “guaranteed to slenderize” black swimsuit, flailing around in the blue, green waters of the Mediterranean.

“Abroad—we’re going abroad?”

“Who said we are going abroad?”

“Well,” I answered, stammering just a bit. “Well, a passport—”

Perhaps she thought she had given away too much and quickly added, “No, Mom, you need it just for identification at this particular place we’re going to, just for identification.”

“For identification I have my driver’s license.”

Quickly, her response to this was, “No one in his or her right mind would recognize you from that picture, do you think?” I could almost see the look on her face. No red flecks now, just a gleam, just a glow, just a smile. The adventure was already starting. “Mom, are you there? Mom, are you crying?”

In a flash of memory, there appeared the Brownie snapshots with curled-up edges. My little girls were giving back love and caring. A Jewish mother? No, no, any mother would react the same way.

I phoned and thanked my friends for inviting me to join the Alaskan trip, but my voice was saying something else. It was then necessary to explain why. My response was met with the roar of the MGM Lion. “You’re kidding, you’re really kidding, aren’t you?”

I willed the days to move along more quickly and it was not too long after that when Phil, the postman, was at the door with the large brown envelope.

## NEWS.....NOTES

*Yodfat in 67 CE during the great Jewish uprising against the Romans.*

*The remains of some 30 other bodies were also found at the bottom of a cistern, which had been converted into a mass grave.*

*Josephus, who led the battle, survived by surrendering to the Romans after having persuaded 40 of his men to kill each other rather than be captured. Josephus lived to become a great historian and later documented the battle for Yodfat and the details of his own survival.*

*New Education Center Dedicated at Ammunition Hill*

*A new educational center, intended for youngsters from Israel and the Diaspora and IDF soldiers, was dedicated at Ammunition Hill on September 18. Through its Education Fund, the Jewish Agency has so far raised more than \$1.3 million for the development of four central projects at the Ammunition Hill memorial site: a permanent exhibit on Jerusalem, an information center, including computerized information on the battles to liberate Jerusalem, a memorial hall of solidarity with the fallen and the educational center.*



NEWS.....NOTES

New JNF Water Reservoirs In  
The Arava, Negev And Golan  
Heights

Some 1.5 million cubic meters of water will be added to the Arava's water balance with the construction of JNF's new Neot Temarim water reservoir near Moshav Ein Tamar on the Dead Sea's southern shore.

Aimed at crop irrigation and fish breeding, the reservoir will supply some 25% of the region's agricultural water consumption once it becomes operative in early 1998.

Construction has also started on a reservoir at the Arava riverbed near Kibbutz Neot Semadar, where JNF is helping in the development of a large-scale tourism project, as well as on the Nahal Oz reservoir at Pithat Shalom in the northwestern Negev, near the Israeli-Egyptian border.

The three reservoirs are being built in the framework of Action Plan: Negev.

Another JNF reservoir—Upper Orvim—is now being built on the Golan Heights, to meet the increased demand for water as a result of expanded agricultural activity.

Hebrew University Has Israel's  
First "Internet Hotel"

Israel is getting its first "internet hotel" to go along with the internet cafes, bars and restaurants that have sprung up around the country.

I trembled as I opened it. A shiny silver card presented itself that read "Happiness is a worry-free vacation." I understood that all right. Inside, the key clue was printed in big black numbers, 4/56, and that was indeed a puzzle.

The secret was out and I realized that the old party line was not a thing of the past. The house swarmed with folks who came with maps and travel magazines, the atlas and other references to longitude and latitude and weather. I was asked, "What did you do in April of 1956?"

"Please," I answered. "I am 75 years old and have trouble remembering what I did this morning. April of 1956?" How foolish. My telephone calls to the children drew a blank.

Things simmered down a bit when one morning Phil came to the door. "Another clue here, I think." He read the return address postmarked Baltimore, Maryland, and announced that this one was from Joyce. Clearly, he was feeling like one of the family. "Keep me posted."

"Thanks. I'll guess it this time, I betcha." I tore the envelope open and out fell a piece of plaid paper. Inside were two columns of words: muffin, walnut, channel, whiskey, terrier, etc., "What in the world are all these. . ." And suddenly something clicked. . .English Muffin, English Walnut, English Channel, Scotch Whiskey, Irish Terrier, Scotch tape. . .I dialed quickly. "Joyce, Joyce, Joyce, I've got it. We're going to Great Britain, somewhere in Great Britain!" I was not aware that I was speaking to her answering machine. It didn't matter. When we did speak, she told me nothing anyway, absolutely nothing.

In early June and in honor of the oncoming event, I gave myself a "Happy Birthday" luncheon. It was very gay despite the fact that we were celebrating the aging process. In the midst of all the clatter and din, Susan walked over to me, planted a loving kiss on my cheek and handed me a bright yellow travel bag. The room suddenly was filled with attention. She was about to present the last clue to me but not before assuring me of her love and devotion.

"Mom" she said, "In this bag is everything you would want to know about the secret plan. You must promise Joyce and me that you will not open it

until we get to the airport. However, if the spirit moves you to do otherwise, well. . ." My heart was buoyant. I was so proud of my children. What the residue of my party clearly showed the signs of success. The crumpled napkins lay alongside empty dessert plates and here and there were some used birthday candles. The token gifts for my guests, tiny flowerpots bunching assorted fresh flowers, were gone. The balloons quietly crept across the ceiling with their tails of colored ribbon following behind.

The remaining days were spent packing and unpacking and fingering the bright yellow travel bag. "Pack in layers," I was told. "I know that. But what layers when you don't know the climate?" Finally, my clothes were picked for me by both my girls and what I didn't have, they purchased. I spent the next day or two rearranging the selections.

And the day came. Friends whisked us off to the airport, I clutching my bright yellow travel bag. My legs were rubbery and I was aware that my new sneakers were squeaking on the shiny gray floor of the terminal. I noticed the people filing briskly past me. Did they know that I was the person going on a birthday trip given to me by my daughters?

I was ushered to a small gray table and served a cup of coffee, I was told. I didn't remember that part but I was aware that the canopy alongside us had the Imperial Crown on it. Was that another hint, I wondered?

"O.K. Ma. Time to open your bag." My hands shook but I managed to release piles of folders and pictures and pamphlets. Joyce snapped photos of me as I deliriously attacked my prize, Brendan Tours, "The Northern Explorer"!

It was the majesty of London with its pomp and ceremony and Wimbledon. It was Wales, the little rugged land in the hills, and it was Scotland, the pastoral country of castles, bagpipes and the Loch Ness Monster, Nessie.

As I looked from one to the other, words of gratitude failed me and all I could say was "I can't wait to tell Phil. I'll send a postcard. He would like that."

## NEWS.....NOTES

The hotel is located within the 19 year old Maierdorf Faculty Club at the Hebrew University of Jerusalem, a facility which offers the university and general communities conference, restaurant and catering facilities as well as 29 hotel rooms.

The club has just undergone a \$3 million refurbishing, including the connecting of all conference and hotel rooms to the university's computation center. This gives guests direct access to numerous databases as well as to the internet without the need for a modem.

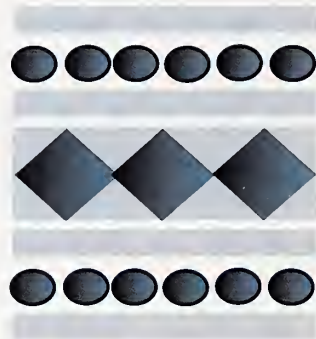
### Ministry Unveils NIS 180m. Computer Plan For Schools

Education Minister Zevulun Hammer has approved the investment of \$6,300,000 over a two-year period to computerize the country's schools and have one computer available for every 10 pupils, both in elementary schools and secondary schools, as well as one per kindergarten.

There are also plans to produce programs and workbooks for the schools. High school graduates will be taught how to use the internet, databases and spread sheets.



# REVIEWS



## A Kid's KOSHER COOKING CRUISE

By Mildred L. Covert & Sylvia P. Gerson  
 Pelican Pub. 64 pp. \$9.95

This cookbook is written especially for children and offers more than recipes. Instructions on how to prepare Kosher snacks and meals incorporated into a story about Hannah and Hershel, twins who sail up the Mississippi River with their grandmother.

Starting in New Orleans, the children visit Baton Rouge, Louisiana; Natchez and Vicksburg, Mississippi; Little Rock, Arkansas; Memphis, Tennessee; and Hannibal, Missouri. At each stop they go exploring and learn about the history of the town. When they get back on the Simcha Ship, Chef Lazer teaches them how to make treats with themes that relate to the city they just saw.

Twenty-three recipes are

included, ranging from Capitol Chicken to Natchez Nosh to Graceland Green Bean Casserole. Each recipe is rated according to difficulty and includes a list of kitchen utensils needed.

The book also includes a list of measurement abbreviations and a table of metric conversions. Symbols at the beginning of each recipe indicate whether children need assistance in preparing the dish and whether the dish is dairy, meat, or pareve.

This is the fourth Kosher cookbook that New Orleanians Mildred Covert and Sylvia Gerson have written for Pelican. Their other titles are Kosher Southern-Style Cookbook, Kosher Cajun Cookbook, and Kosher Creole Cookbook.

## Books



## SMALL MIRACLES

By Yitta Halberstam & Judith Leventhal  
 Adams Media Corp.,  
 Holbrook MA 02343 225 pp. \$7.95 paperback  
 Reviewed by Estelle Hoffman

The theme of this book is essentially the belief that events we experience as coincidences are miracles. This is a collection of more than sixty very short accounts of happenings to various people, some of whose names we recognize. Some of these small miracles strain the credibility; others remind one of a similar experience.

The authors are optimistic and nurture religious faith. This quotation reveals the roots of spirituality inspiring the composition of *Small Miracles*: "...the power of belief and its reverberations...on two entirely different levels. On one level, we have the dawning spiritual consciousness that our beliefs create our realities...On another level,...basically most of us see what we want to see in life, and that ultimately the eye sees from the heart."



# Books



Now, I do believe that the way we react to what life gives or takes from us is more important than what actually happens to us, but the idea that we can WILL something to happen is hard to accept. That is the tenet presented in some of these accounts.

This is a testimonial from people who seem to believe that all things work together for the ultimate good of those who love the Lord. It is difficult to swallow by people who have lived long and have witnessed great suffering and tragedy. When bad things happen to good people, is the evil merely a matter of perception? The authors' intention is to bring the concept of Divine Providence to the American public and to encourage readers to recognize acts of God.

Small Miracles is easily read, certainly not a literary work. It will help to strengthen seekers of affirmation of the value of positive thinking.

Small Miracles is in its third printing, selling briskly, according to the publisher. Yitta Halberstam has been published in some 50 Anglo-Jewish publications, and in *Parade*, *Working Women*, and *Money*. Leventhal is a Gestalt therapist in private practice that specializes in eating disorders. She leads a women's infertility group called *Resolve* and lectures on psychological issues.

## FAITH OR FEAR: HOW JEWS CAN SURVIVE IN A CHRISTIAN AMERICA

By Elliott Abrams  
Free Press 242 pp. \$25.00  
Reviewed by Estelle Hoffman

The subject of Jewish survival in the United States is one in the forefront of Jewish concerns. In this work, Elliott Abrams states clearly the facts of the American Jewish community and its prospects for the future.

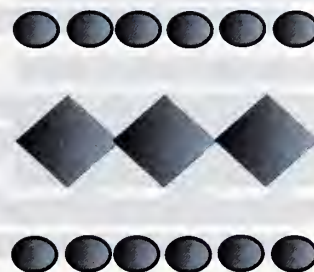
All of the statistics that are

widely publicized frequently are stated herein, including most importantly the rate of intermarriage. The thesis is this: Judaism is an all-embracing way of life, from birth to death, from waking to sleep. It cannot be entirely private, since it affects behavior in society. It is not voluntary, because the Jew is born into a conventional community with obligations to God.

American Jews have struggled to keep all religion out of the public sector in the belief that would prevent persecution and discrimination. They have supported complete separation of church and state. Having brought from Europe the memory of Christian hatred of Jews, they have been haunted by it.

Abrams goes into detail about the changes in Christianity in America, in Roman Catholicism and mainline Protestant denominations. Many Jews remain unaware of these changes, which consist of proclamations from the top, teachings in seminaries and in religious schools. Therefore, the chance of persecution or the exercise of prejudice continuously decreases.

The continuity of Judaism



does not depend on charity (see *Tzedakah* by Jacob Neusner), on devotion to Israel, on combating anti-Semitism, or on remembrance of the Holocaust. It depends on belief in God. More than that, it depends on Jewish education, observance of the rules (*Mitzvot*) and practice of ritual.

The author believes that evangelical Christians are not a threat. He feels we should be allies of religious communities.

Abrams decries the hostility between the sects of Judaism and supports only the Orthodox. They will be the saving remnant. In summary, he says, reversing the threat of disappearance depends on "whether they still believe they are above all else members of a religious community. As an ethnic, cultural, or political entity they are doomed."

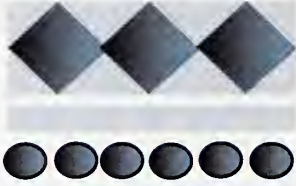
It is hard to argue with these arguments. Furthermore, he

# Arts





# Books



answers questions that arise in the mind of the reader, like how to overcome the difficulty connected with return to observant Jewish life. He also discusses reasons for wanting American Judaism to survive.

Apparently, there is a great spiritual revival in this country that has been growing for two or three decades. Jews, no less than others, feel an emptiness and a yearning for more meaning in their lives.

What is remarkable, perhaps, in Faith or Fear is that Elliot Abrams, now the President of the Ethics and Public Policy Center in Washington, was a former Assistant Secretary of State. Do you remember him in the Reagan administration? He was involved in the Iran/Contra affair. It causes wonder about the reason some governmental wrongdoers find religion after the mischief is done. He is also author of *Undue Process: A Story of How Political Differences are Turned into Crime*.

## DICTIONARY OF JEWISH LORE & LEGEND

By Alan Unterman  
Thames and Hudson Inc.  
216 pp. \$19.95  
Reviewed by Estelle Hoffman

Because Alan Unterman believes that Judaism is not a modern religion, but a complicated combination of faith, traditions, customs and yes, superstition, he has created this fascinating movement to modernize the Jewish religion, eliminating what were regarded as relics of the ancient religion. The author does not argue with any form of Judaism, but recognizes the eclectic characteristics easily recognized by traditional Jews.

In *Dictionary of Jewish Lore & Legend* he gives a store of "lore and legend" from Midrash, Talmud, Kabbalah, Chasidic texts and other writings which have been part of Jewish culture. They are explained in detail for the reader who may be completely unfamiliar

# Arts



with the references, or at least informative even to the reader who seeks bits of information historical or esoteric.

There are photographic illustrations on every page, but you need to be warned that the text is printed in tiny type. The quality of the paper is excellent in this paperback edition, and this is a recommended volume, not to be read cover to cover, but for dipping into, leafing through, and stopping to read entries whose titles catch the eye. It should be considered as a gift item, a book to keep beside an armchair or at bedside.

The author is Minister of Yeshurun Synagogue in Gatley, England, and part-time lecturer in Comparative Religion at the University of Manchester.

## PRIMROSE PATH

By Carol Matas  
General Distribution Services Inc. 152 pp. \$7.95  
paperback  
Reviewed by Estelle Hoffman

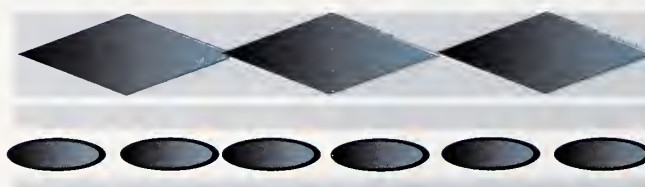
Debbie is unhappy when she has to leave her friends and high school classmates to move to a distant city with her parents. The family has belonged to a Reform Jewish Congregation, and to her great displeasure her mother decides they will join an Orthodox synagogue. Even worse, she is to attend an Orthodox school.

The change from her aversion to her new surroundings and her gradual acceptance and appreciation are just part of this story. The character and behavior of the young, jovial rabbi create a difficult, unpleasant situation which this adolescent girl is forced to deal with. This she does, with help from her parents.

The book is intended for young adults. I found it interesting and revealing. It is surely good reading for teenagers.

Carol Matas has written several books for young adults and has been honored with awards. She speaks in schools throughout the United States.

# Movies



MARVEN OF THE GREAT NORTH Woods

By Kathryn Lasky  
Harcourt Brace & Co. 48 pp. \$16.00  
Reviewed by Estelle Hoffman

Horrendous events are viewed with minor interest by the generation after the happening and largely forgotten by ensuing generations. That is an indisputable fact of history.

I still recall the fear of adults during the great influenza epidemic of 1918 when I was a small child. My children have scarcely thought about it. Author Kathryn Lasky has written a book for children, recommended ages six to ten, about a family in Duluth, Minnesota, who sent their youngest child out of the threatened area to a lumber camp in French Canada to avoid the danger posed in their city.

As a boy of ten years, he traveled alone by train, then on skis five miles to reach the family friend who



awaited him and took him to the logging camp in the woods. There Marvin kept the books and payroll records of the loggers and became a friend of the burly woodsman. He survived the great snows and cold of the winter and returned safely to his family, who had escaped the dread disease, also.

It is good to be reminded of one of the travails people experienced in the past. Kathryn Lasky has told well the story of her own father, now in his nineties. She is an award-winning author, having written, among other children's books, *Monarchs*, *The Gates of the Wind*, and *Cloud Eyes*.

The illustrator, Kevin Hawks, has lived in snowy regions, and has depicted them well. His illustrations are bright and bold and combine with this tale to make a book that will interest all readers of this true story.

TIKUN OLAM: Fixing the World

By Anne Lobock Fenton  
Brookline Books 30 pp.  
Reviewed by Estelle Hoffman

The author, Anne Lobock Fenton, is also illustrator of this story which she hopes will provide comfort to children who have lost a parent, or have witnessed a parent's suffering. It is based on her own real experience in losing her husband in 1996. He was a physician, as she is also. He died last year of a brain tumor. Their seven children live with her.

A friend was the "Mr. Fixit" of this book, and he inspired this story. Although Mr. Mitzvah Fixit could fix anything, and he tried with all his might and spirit to fix Dr. Martin Fenton, he failed, but remains a close friend of the family. Both reality and hope combine to make this a kindly tale, unlike the

ordinary children's books. It is sure to arouse thoughtful questions by the young reader or listener.

TOT SHABBAT

By Camille Kress  
UAHC Press \$5.95

This is a heavy board book of six pages, illustrated by Camille Kress, who wrote the single lines about Shabbat beneath each brightly colored, shiny, painted picture depicting Shabbat. This is a book for tiny tots, to be handled each Sabbath without possibility of damaging the sturdy construction. The entire text does indeed total six lines, but it ends with the "Shma" in English inside the back cover.

It's an ideal Chanukah gift for a small, new Jewish person.





# medical



## Therapeutic Effects of Garlic Clarified by Weizmann Institute Research

Garlic is believed to work wonders, from fighting disease to keeping away vampires. Now two studies conducted at the Weizmann Institute of Science have uncovered a molecular mechanism, which may be the basis for some of garlic's therapeutic effects.

The researchers were able to study how garlic works at the molecular level thanks to their unique biotechnological procedure for producing large quantities

of pure allicin, garlic's main biologically active component.

One study, appearing in the October issue of the American Society for Microbiology's *Antimicrobial Agents and Chemotherapy*, explains how allicin fights infection. This research support the notion that garlic is an excellent, although smelly, natural antimicrobial drug that can disable an unusually wide variety of infectious organisms.

The second study, soon to be reported in *Biochimica Biophysica Acta*, may help clarify the role allicin plays in preventing heart disease and other disorders.

In the studies, the scientists revealed and characterized a molecular mechanism by which allicin blocks certain groups of enzymes.

Allicin, created when garlic cloves are crushed, protects the plant from soil parasites and fungi and is also

responsible for garlic's pungent smell.

The studies were led by Profs. David Mirelman and Meir Wilchek of the Weizmann Institute's Biological Chemistry Department, who worked together with departmental colleagues Drs. Serge Ankri, Talia Miron and Aharon Rabinokov and with Prof. Lev Weiner and Dr. Leonid Konstantinovski of the Organic Chemistry Department.

### *A natural weapon against infection*

The research reported in October's *Antimicrobial Agents and Chemotherapy* revealed that allicin disables dysentery-causing amoebas by blocking two groups of enzymes, cysteine proteinases and alcohol dehydrogenases.

Cysteine proteinase enzymes are among the main culprits in infection, providing infectious organisms with the means to damage and invade tissues. Alcohol dehydrogenase enzymes play a major role in these harmful organisms' metabolism and survival.

Because these groups of enzymes are found in a wide variety of infectious organisms such as bacteria,

fungi and viruses, this research provides a scientific basis for the notion that allicin is a broad-spectrum antimicrobial drug, capable of warding off different types of infections.

“It has long been argued that garlic can fight a wide range of infections, and now we have provided biochemical evidence for this claim,” says Prof. Mirelman.

The role of allicin in warding off infection may be particularly valuable in light of the growing bacterial resistance to antibiotics. It is unlikely that bacteria would develop resistance to allicin because this would require modifying the very enzymes that make their activity possible.

**Blocking mechanism explained**

In the study slated to appear in *Biochimica Biophysica Acta*, Institute scientists found that allicin blocks the enzymes by reacting with one of their important components known as sulfhydryl (SH), groups, or thiols.

This finding has important implications because sulfhydryl groups are also crucial components of some enzymes that participate in the synthesis of cholesterol.

By reacting with and modifying the sulfhydryl groups in those enzymes, allicin may prevent the production of artery-clogging cholesterol.

“It has been suggested that garlic lowers the levels of harmful cholesterol, and our study provides a possible explanation for how this may occur,” says Prof. Wilchek. “However, more research is necessary to establish what role allicin might play in preventing the clogging up of arteries.”

Complicating the issue is the concern that blocking sulfhydryl groups in proteins may sometimes be harmful because these groups are also present in enzymes involved in some of the body’s vital processes. However, unlike most bacteria, human tissue cells contain detoxifying molecules of a substance called glutathione, which helps maintain appropriate sulfhydryl levels. These glutathione molecules can reverse the anti-sulfhydryl effects of small amounts of allicin.

**Measuring antioxidant activity**

While reaction with sulfhydryl groups appears to explain most of allicin’s activity, it has also been

suggested that allicin acts as an antioxidant. The study reported in BBA confirmed this antioxidant effect and for the first time provided its quantitative assessment. Antioxidants gobble up harmful free radicals believed to contribute to tumor growth, atherosclerosis, aging and other process.

**Producing pure allicin in large quantities**

In nature, allicin is created when garlic cloves are cut into or crushed. The cutting or crushing causes two components of garlic, allicin and the enzyme alliinase, to interact.

The allicin produced at the Weizmann Institute is semi-synthetic; first, its precursor, alliin, is chemically synthesized, then a modified form of the natural enzyme, alliinase, converts it into pure allicin.

The pure semi-synthetic allicin can be stored for months without losing its effectiveness. In contrast, the natural compound loses its beneficial properties within hours because it begins to react with garlic’s other components as soon as the clove is crushed.

A patent application for this production of pure allicin has been submitted by Yeda

# More Allicin



# Medical

Research and Development Co., the Weizmann Institute's technology transfer arm, and several companies have already expressed interest in scaling up the process for commercial use and clinical testing.

Prof. Mirelman, the Weizmann Institute's Vice President for Technology Transfer, holds the Besen-Brender Chair of Microbiology and Parasitology, and Prof. Wilchek, Dean of the Biochemistry Faculty, holds the Marc R. Gutwirth Chair of Molecular Biology.

Partial funding for this research was provided by the Center for Molecular Biology of Tropical Diseases at the Weizmann Institute and the Avicenne Program of the European Union. Drs. Rabinkov and Konstantinovski were partly supported by the Center for the Absorption of Scientists of Israel's Ministry of Absorption.

The Weizmann Institute of Science, in Rehovot, Israel, is one of the world's foremost centers of scientific research and graduate study. Its 2,400 scientists, students, technicians, and engineers pursue basic research in the quest for knowledge and the enhancement of the human condition. New ways of fighting disease and hunger, protecting the environment, and harnessing alternative sources of energy are high priorities.

## Existence of "Less-Than-Whole" Electronic Charges Confirmed at the Weizmann Institute of Science

Researchers at the Weizmann Institute of Science have provided the first unambiguous evidence that electrons can behave in an intriguing way that seems to defy common sense.

An electron is a tiny particle that carries the smallest negative charge in nature. Yet a daring theory of physics developed 15 years ago argues that under certain conditions, an electric current behaves as if it were made up of fractions of electronic charges.

"Mind-boggling as this may seem, this phenomenon is real," says study author Rafael de-Picciotto. "Of course, electrons don't split into fragments in an electric current, but under certain conditions it is indeed possible to measure a charge smaller than that of an electron."

The research team that conducted this experiment included de-Picciotto, Dr. Mikhail Reznikov, Prof. Mordehai Heiblum, Dr. Vladimir Umansky, Gregori Bunin and Dr.

Diana Mahalu.

**Intuition vs. Reality**  
Ever since American physicist Robert Millikan first measured the charge of an electron 80 years ago, this value has been widely regarded as a basic unit of electric charge.

Scientists have consequently come to view electrons that make up an electric current as a flow of negatively charged, indivisible "balls." A current made up of fractions of an electronic charge, therefore, would seem a counter-intuitive idea, just as it would be absurd to describe a crowd made up of "less-than-whole" people or street traffic made up of "less-than-whole" cars.

However, if electrons are always regarded as "whole," it is extremely difficult to understand and describe their behavior under certain conditions. For example, some particular instances of this behavior, as in a phenomenon known as the fractional quantum Hall

effect, observed in a strong magnetic field, remain unexplained.

In 1982, physicist Robert Laughlin of the United States proposed a theory that explained this effect and provided a very simple way of describing highly complex interactions between electrons. However, this explanation came at a "cost": the theory made the bizarre assumption that an electric current can be made up of odd-denominator fractions of electronic charges—one-third, one-fifth, one-seventh, etc.—of an electron.

In the new experiment, Weizmann Institute scientists designed a sophisticated system to measure such fractional electric charges, should they exist.

The system makes it possible to measure so-called "shot noise." In day-to-day environment, this noise results from random variations in the number and velocity of electrons and causes popping sounds in radio receivers and snow effects in television pictures. Under special laboratory conditions, "shot noise" can be analyzed to reveal the make-up of the electric current. This is possible

because the noise has "ripples" left by the flow of electrons in a conductor. The size of each "ripple" is proportional to the unit of electric charge: the smaller the ripple, the smaller the charge, and vice versa.

The scientists passed an electric current through a semiconductor immersed in a high magnetic field, under conditions in which the fractional quantum Hall phenomenon is observed. They used sophisticated equipment to eliminate all extraneous sources of noise. The "shot noise" made by the current was then amplified and measured. It turned out to be made of charges one-third that of an electron.

"This is a beautiful manifestation of the strength of the theoretical methods used to predict such a counter-intuitive phenomenon," says prof. Heiblum.

The scientists' next challenge is to create conditions for the emergence of even smaller charges, one-fifth of an electron, and to measure these charges. This will require even greater refinement of the system because these tiny charges make smaller ripples that are consequently more difficult to measure.

## Protein 'Heroes' Block Genetic Mutations

Researchers at the Weizmann Institute of Science have discovered that two repair proteins perform a truly "heroic" act, stopping genetic mutations dead in their tracks.

In a study reported in the November 14 issue of the *Journal of Biological Chemistry* (Vol. 272, pp. 28906-28911), Institute researchers describe how these proteins "fling themselves" onto damaged genes, which, if

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This work was partly supported by the Israel Science Foundation and Austria's Ministry of Science, Research and Art.

The scientists are members of the Weizmann Institute's Condensed Matter Physics Department. They conducted the research at the Institute's Joseph H. and Belle Braun Center for Submicron Research.

The Weizmann Institute of Science is a major center of scientific research and graduate study located in Rehovot, Israel. Its 2,400 scientists, students and support staff is engaged in more than 850 research projects across the spectrum of contemporary science.

replicated, lead to the formation of mutations.

Mutations are changes in DNA that can cause cancer by turning on cancer-causing genes or turning off the genes that suppress cancer.

"If we can fully understand this and other natural DNA repair mechanisms, we may one day be able to turn them on as required in order to prevent cancer," says research team leader Prof. Zvi Livneh of the Weizmann Institute's Department of Biological Chemistry. He conducted the study with Dr. Tamar Paz-Elizur and doctoral student Yoav Barak.

### Protein valor

DNA damage is a normal part of the life of a cell. Carcinogens, such as ultraviolet radiation or the chemicals in cigarette smoke, routinely damage DNA, leading to numerous mutations.

Luckily, DNA can repair itself, relying on proteins known as repair enzymes. These enzymes literally cut out the damaged parts of the DNA and replace them with

*cont. on pg. 44*



# Blumenthal Jewish Home

## Chai-lights

7870 Fair Oaks Drive ~ Cemmons NC 27012 ~ (910)766-6401

December~January

### 32nd Annual Meeting Draws Capacity Crowd Al Herman elected President of the BJH Board of Trustees

The Fair Oaks Commons was filled with concerned friends of the Home when the 32nd Annual Meeting was held on Sunday October 26. Members, supporters, volunteers and family members from across the Carolinas gathered on that day to learn more about the Board of Trustees recent decision to sell the Home and establish a foundation. The mood was one of anticipation and some apprehension as many of those attending came with questions and expressed deep concern over the Board's decision and sadness at the possible loss of the Jewish Home to the Jewish communities in the Carolinas. It was evident that the friends, family and supporters who came to this meeting from many communities have a deep attachment to the Home and to what it represents for our communities. A strong interest in continuing to provide quality care for all our Jewish elderly was expressed by those who spoke, both officers, members and guests.

Audrey Madans, outgoing President of the Board of Trustees conducted the meeting and thanked Board members, staff and friends for their

ongoing support during her three year tenure as President. ( Audrey Madans' complete report to the membership at the meeting will be published in the BJH Annual Report.)

Al Herman of Greensboro was elected as the incoming President of the Board of Trustees. In his remarks at the meeting, Mr Herman spoke of his many years of commitment to the Home and of what the Home has meant to him. On a personal note, Al Herman spoke of his first hand knowledge of the importance of the Home to the Jewish elderly and specifically to his family. He recalled the day when both his mother and his aunt came from New York to be the first residents in the new Fair Oaks wing in February 1988 and spoke of what the home has meant, as well, to his wife's mother, a resident of Fair Oaks since 1990.

The business meeting proceeded with the election of the new members to the Board of Trustees, presentation of contributions to the Home from the Carolinas Association of Jewish Women and Men and the Home Store in Charlotte and concluded with the



*Al Herman, President of the BJH Board of Trustees*

CAJWM Fundraising Drawing. Irving Brenner, President of the CAJWM presented a check to the Home for \$5000 from the Association, Herman Blumenthal presented the Home Store's annual gift to BJH, this year a check for \$4000 and Florence Jaffa presented a check to the Home of \$6500, the proceeds from the CAJWM Fundraising Drawing.

Newly elected officers and members to the Board of Trustees are Al Herman, President from Greensboro,NC, Eric Handler, President Elect, Greensboro, Ron

*(continued on page 27)*

# BJH BRIEFS

## Winning Events

Anchor Club members kicked off the new year with a social hour program for BJH residents. "Getting to know you" was the theme for the club's first program at the Home this year. It wasn't the sound of music but the sounds of chatting voices and laughter which filled the air as students and residents enjoyed meeting each other at this first informal get together for the year.



*Fay Simon, above and below, is busy getting to know the students visiting from the Anchor Club.*

"Hands On Caring" was the theme for the BJH T-shirt and BJH participation in the Piedmont Triad NC Alzheimer's Association Memory Walk '97. Residents and staff put their hearts, hands and feet together for the second year to aid the Alzheimer's Association fundraising event. Residents under the direction of Recreation Therapist Sally Terreni put their hands to work decorating the T-shirts worn by staff who participated in the walk. Congratulations to Donnelle Vaughn, BJH Office Manager and team captain and Anne Clampitt, Pharmacy Assistant and Theresa Cook, Office Receptionist and co-captains for organizing our walkers and raising \$500 for this worthy cause. Thanks to all who participated, the artists, the walkers and the donors.



*Dorothy Rogat and Eva Kaplan display some of the hand painted T-shirts created by the residents for the Alzheimer's walkers. Sally Terreni, activity therapist, assisted with the art project.*







Goldie Sandler is hard at work on the T-shirt painting in the craft shop.



Lottie Maienthau enjoys meeting and talking with members of the Anchor Club.

Congratulation to all our talented residents who worked diligently throughout the year to enter the senior craft exhibit at the Dixie Classic Fair this year. Fourteen residents submitted twenty-seven craft entries in a variety of categories including needlework, painting and ceramics. We are proud of our artists who garnered ten cash prizes and received two 1st place, four 2nd place and four 3rd place ribbons. We congratulate our artists: Frances Goldberg, Bernice Goldfinger, Beatrice Goodman, Vera Grupp, Eva Kaplan, Lottie Maienthau, Irene Mendelson, Sue Michielutte, Flo Sag, Goldie Sandler, Therese Schwartz, Fay Simon, Dorothy Rogat, and Basya Yudelevich.



Hilda Oppenheimer, left and Irene West, below, chat with members of the club during the "getting to know you" social hour.



(continued from page 25)

Weiner, 1st Vice President, Charlotte, NC, David Rosenblutt, 2nd Vice President, High Point, NC, David Plyler, Secretary, Kernersville, NC and Michael Schifitan, Treasurer, Greensboro; additional members elected to the Board for a three year term are Linda Combs, Winston-Salem, and Carl Hoffman, High Point, NC.

Look for additional information concerning the Annual Meeting in the Annual Report in the Jan/Feb issue of the Times Outlook.

**WELCOME**

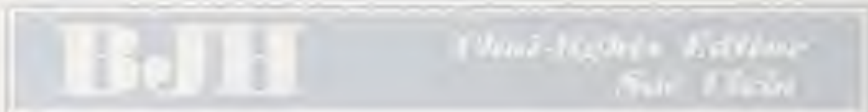
May you have a long, happy, healthy life.

**Edna Schwartz**  
Greensboro, N.C.

**Nell Brown**  
Memphis, TN

**Rose Finkelstein**  
Greensboro, N.C.

**Henry Ivester**  
Winston-Salem, N.C.



## “What is it like to live in a nursing home?”

### Staff, Resident and Volunteer Produce a Video!

What is it like to live in a nursing home? Just ask Bernice Goldfinger, a resident of the Blumenthal Jewish Home since 1989. Mrs. Goldfinger has recently completed a videotape which shares her thoughts and perspective on this experience in her life.

In February, 1996, Mrs. Goldfinger participated in a Residents' Rights Inservice program presented to the BJH staff by Director of Social Services, Kathy Nathan. Mrs. Goldfinger proved to be such an articulate spokesperson for the residents of the Home that she was asked if she would be willing to share her thoughts with others, via a videotape presentation. Although she agreed to the project then, no videographer was available to assist with the taping. In August, 1997, Marilyn Romano responded to a request for assistance with the project. Mrs. Romano, a member of Temple Emanuel Sisterhood in Winston-Salem, is the media coordinator at Cook Middle School. She agreed to lend her time and talents to the technical portion of the project. The result is a 20 minute conversation between Mrs. Goldfinger and Ms. Nathan which addresses a wide range of issues pertaining to nursing home placement.

The videotape includes a discussion of the issues involved in the initial decision-making process about seeking nursing home placement. Mrs. Goldfinger speaks about the process of adjustment to the nursing home, and identifies the enormous losses involved in such a move. She acknowledges the struggle of all



*Kathy Nathan, Director of Social Services, and Bernice Goldfinger are our BJH stars as they talk about life in a nursing home in the BJH video.*

residents as they cope with sickness, death, and dying - be it their own or others. Finally, Mrs. Goldfinger gives suggestions for other people and their families who may be considering a nursing home placement.

Because of the wide range of issues that are identified and discussed during the course of the interview, the tape can be used for a variety of purposes. It can be helpful for other families to see on admission day, as they begin to support their loved one during a nursing home stay. It can be an ice-breaker for residents and their families to begin discussing issues that are difficult to broach with one another. We also hope to use the tape for staff training, to remind us of the residents' perspective on the care which we provide them.

Because so many of our residents can no longer give voice to their feelings or put their thoughts into words, we are fortunate to have in our midst a resident like Mrs. Goldfinger who can articulate the problems and concerns



*Volunteer Marilyn Romano films the video production for the Home.*

that are common to the nursing home experience. If you would like to view the videotape, please call Kathy Nathan at the Home, 910-712-4512.



# Millie's Musings

## A Beautiful Day at the Fair

The Dixie Classic Fair in Winston-Salem opened their gates to seniors on October 7 and 24 residents from the home were able to take advantage of the beautiful summer like day to attend. Their entourage included the BJH bus, the limo, a truck full of wheelchairs for those unable to walk the fairgrounds plus 23 volunteers who were waiting for the residents at the entrance to the Fair, two recreation therapists and our in-house photographer.

Of course, each resident had his/her own agenda as to what features of the fair were a must to see. Pairs of residents and volunteers could be seen everywhere on the grounds, visiting the animal barns, viewing the prize winning flower displays, checking out the crafts for our own winning ribbons, sampling the food booths from fried onions to pizzas, ice cream to funnel cakes, popcorn to pretzels. They tried their luck and won at games of chance, looked at antique machinery, trinket booths and on and on.

Senior Day at the Fair was a day of miracles. A day of blue sky, warm sun and absolutely NO RAIN. Rains in 1995 and 1996 had cancelled Fair Day for BJH residents. The miracle was seen also in the expressions on the faces of the residents and the volunteers, As the group gathered to return to BJH sheer joy was reflected in everyone's eyes; huge grins lit up their faces as they said goodbye to their companions. Our many thanks to all our wonderful volunteers who made this day possible: Marilyn Belenky, Jessie & Jim Brock, Frances Brenner, Leonard Clein, Lynn Eisenberg, Warren Emerson, Jean Fromson, Joanne Graham, Ruth Jacobs, Amy Lamy, Jeanne Pratt, Alice Romer, Anita Rubin, Michele Sigal, Polly Strasser, Bill Swirin, Catherine Smith, Kimberly Stone and nieces Mary and Margaret, Lydia Thabet and Lena Wall.



*All smiles while they take in all the sights of the Fair are, Fay Simon and volunteer Frances Brenner.*



*Louise Laudenklos with volunteers Jessie and Jim Brock enjoy themselves at the fair.*



*Above, Residents and volunteers have a good time sampling the tasty food treats available at the Fair. Seen from the left are: Kimberly Stone, Rose and Herman Nove, Henry Maienthau, Lynn Eisenberg, Lottie Maienthau, Lydia Thabet and Esther Wolpin.*

Calendar Highlights December

- 2. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
- 5. Catholic Mass, with Holy Family Church, 10:00 a.m., Friendship Room.
- 5. General Store, 10:00 a.m., Mansion Library.
- 5. Outreach Movie, with Library Books, 10:00 a.m., Individual Units.
- 7. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
- 9. Leave for VFW, Senior Citizens Luncheon, 10:00 a.m.
- 9. Resident Council Meeting, 2:00 p.m., B-1 Activity Room.
- 12. Leave for Winston-Salem, Shopping at Hanes Mall, 9:30 a.m.
- 15. Anchor Club Visit, West Forsyth High School, Chanukah and Christmas songs, 2:30 p.m., Upper Commons.
- 16. Holiday Party, 2:30 p.m., Friendship Room.
- 17. Leave for Greensboro, Starmount Country Club, 10:30 a.m.
- 19. Temple Emanuel Preschool Visit, Chanukah Party and Potato Latkes.
- 20. Winston-Salem Adventure Club, 2:30 p.m. Individual Units.
- 21. Card Club, 3:00 p.m., Upper Commons.
- 23-30. Chanukah
- 30. News and Views, with Leonard Clein, 10:00 a.m., Friendship Room.



above left; Seen enjoying the sights on this sunny day at the Fair are, left to right, Warren Emerson with Robert Morrison and Leonard Clein with Herb Peck and Saul Gottlieb.

above; Henry and Lottie Maienthan enjoy seeing all the sights at the fair with their volunteers Lynn Eisenberg and Polly Strasser.



left; Residents and volunteers await the BJH transportation after a successful day at the Dixie Classic Fair. Jack Tenenbaum, center, bears witness to his success as he carries his trophy home with him.



# HAPPY BIRTHDAY

## DECEMBER

Joyce Ball  
 Claire Cass  
 Mary Cohen  
 Sara Feen  
 Virginia Furtell  
 Bernice Goldfinger  
 Frances Goldberg  
 Khaya Groyser  
 Dorothy Poliakoff  
 Rachel Smith  
 Thelma Vose  
 Basa Yudelevich



## IN MEMORY OF

We mourn the loss of:

**Ethel Dickson**  
**Cecil Ettin**  
**Edythe Shertzer**  
**Sally Waldman**

May their cherished  
 memories bring comfort to  
 their loved ones.

*Residents and  
 volunteers have a good  
 time together taking in  
 the sights, sounds and  
 tastes at the fair.*

*Pictured clockwise  
 from top left: Goldie  
 Sandler with Michelle  
 Sigal, Hannah  
 Ackerman with Ruth  
 Jacobs, Esther Wolpin  
 with Lydia Thabet and  
 volunteer Alice Romer  
 with Hilda  
 Oppenheimer.*



*Volunteers gather for a photo  
 op while waiting for the BJH  
 residents to arrive at the  
 fairgrounds. Seen from the left,  
 first row, Marilyn Belenky, Ruth  
 Jacobs, Polly Strasser, Michelle  
 Sigal, Lynn Eisenberg, Jean  
 Fromson, Amy Lamy, Kimberly  
 Stone; back row, Warren  
 Emerson, Frances Brenner,  
 Joanne Graham, Leonard  
 Clein, Jessie and Jim Brock and  
 Kimberly's nieces Mary and  
 Margaret.*





*Saul Gottlieb, a happy prize winner at the fair and volunteer Leonard Clein wear winning smiles on this special day.*



*Sue Michielutte and volunteer Catherine Smith are a perfect pair as they view all the arts and crafts at the Fair.*

*Below, Shirley Shane, left, and Flo Blumenstein enjoy a fun filled day with volunteers Anita Rubin and Jeanne Pratt.*



## HAPPY ANNIVERSARY

Congratulations to the following staff members who celebrate anniversaries of employment in

### DECEMBER

#### 20 years

Bonnie Ayers, Dir. of Personnel

#### 18 years

Martha Shinault, LPN

#### 9 years

Gail Ruthfield, Recreation Therapist

#### 6 years

Larry Gattison, Housekeeping

#### 5 years

Jennifer Long, LPN

Joyce McBride, LPN

#### 1 year

Carla Anthony, CNA

Jackie McDonald, CNA

## Blumies is filled with Beautiful Holiday Gifts!

Acrylic, China and Silver specialty gifts!

Unique jewelry, toys, magnets and more for teachers and friends!



Shop Hours  
Tues. 12-4 pm  
Fri. 3-5 pm

Visit Blumies at BJH- Give the gift that gives twice.



# WISH LIST

Item	Price
Single Section Roll-In Refrigerator	\$3,000.00
Food Processor Hobart #FP100	\$1,600.00
Food Processor Hobart #FP61	\$1,500.00
Special Holiday Concerts, e.g. Chanukah Party, Sukkot Celebration and Mayfest	\$1,000.00
Pan Rack ADE 1818/KDA	\$ 200.00
Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
Koss Personal AM/FM Stereo Cassette Players	\$ 90.00

We invite you to help us purchase these items. If you are interested, please send your check to:

The Blumenthal Jewish Home  
7870 Fair Oaks Drive  
Clemmons, NC 27012

If you have any questions, please call Seth Levy at (910) 766-6401.

We shall provide appropriate recognition for the items which are purchased.



*Eva Weinberg prepares to board the BJH bus after a stimulating day at the Fair. She takes home with her good memories and some cotton candy for good measure.*



## The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012

# news Temple

**Congregation  
Beth Israel**  
Greenville SC  
By Marvin Wishman

**Temple B'nai  
Sholem**  
New Bern NC  
By Marilyn R. Stern

Over 20 years ago, Congregation Beth Israel began inviting Jewish College students at Clemson and Furman Universities to the Congregation Passover Seder. This was started when some members recognized that our own children at colleges elsewhere in the country were not invited to Seders in the communities in which they went to school. While various members initially picked up costs, the entire congregation now picks up the cost for those students who attend. Since Clemson has had a functioning Hillel (see last months article by Dick Klein) the invitation to Clemson students continued annually even if that to Furman did not. This year, 1997, was not an exception.

This continuing relationship has provided much satisfaction to the members of Beth Israel. While I am certain that we are not the only congregation which invites Hillel kids, I urge those who do not to invite this tradition.



Family and friends of the late Harold Orringer gathered at the Hebrew cemetery in New Bern, North Carolina for a gravestone unveiling service on August 24. The family received friends in the fellowship hall of Temple B'nai Sholem following the service.

On September 4, the Sisterhood of Temple B'nai Sholem met at the home of Daisy Miller. The group is busy making plans for their annual fund raising events—a Temple Community Calendar, an “Evening on Second Avenue” and a fashion show. Myrna Cohen and Fay Zerbo are co-chairing the calendar project that provides listings of members’ family anniversaries, birthdays and yearzeits. Francine Robins is chairing “Evening on Second Avenue” which will feature a klezmer band and refreshments at New Bern’s Bank of the Arts on January 17. Daisy Miller is chairing the fashion show that will feature cruise wear and will be held at New Bern’s Sheraton Grand in March.

Temple Trustee Maurice Specter was surprised to find that our September 13 covered dish supper and dance held at the Village Club in Oriental was a celebration in honor of him on his 80<sup>th</sup> birthday. Nearly every one of the seventy or

so people who attended was drawn to the dance floor by the nostalgic songs of Bob Knight’s band “Knight Music.”

Over 40 members of the “Fiddler on the Roof” cast and production staff from New Bern’s Community Theater attended our Shabbat Eve worship service on September 26. The Sisterhood provided a bountiful oneg of ethnic treats after services.

Bernard Van Emden’s cantorial music and organ accompaniment by Rozelle Wicks were greatly appreciated by all our High Holy Day worshippers. The services were planned and conducted by three of our lay leaders—Ed Greenberg, Harold Horowitz and Jacob Stern. Vera Horowitz and Sandra Sharf coordinated our community BreakFast. A Sukkot service was held at the home of Drs. Jacob and Marilyn Stern on October 17.

Our Education Department has been very busy. Education Chair, Barbara Berk, attended the Creative Alternatives in Jewish Education conference that was held on the Stanford University campus in August and came back with lots of new ideas and materials. In addition to Religious School for ages 3-13, we have Beginning Hebrew. A Torah Study group holds a covered-dish supper at a member’s home on the 3<sup>rd</sup> Friday of each month that is followed by discussion of a Torah portion and current events. Twenty-one adults (half of them non-Jews) have participated in our new “Guide to Judaism” course which meets on Wednesday evenings. Many of our members are attending the 1997 Rothermel Foundation lecture series “Updating Evolution.” When Amel Rothermel of New Bern died in 1988,





he left half of his estate for the study and dissemination of information relating to "the part the Supreme Being had in the formation of the Universe, the development of life on Earth, and His purposes for Man." Since then, The Rothermel Foundation has sponsored an annual interfaith educational program on Science and Religion. On October 20, Pararabbinic Fellow, Dr. Jacob Stern, of our Temple was a guest speaker on a "Jewish View of the book of Genesis" at St. Egbert's Catholic Church in Morehead City.

Herbert Woodley Simpson was the architect of our 88 year-old Temple. He also designed many homes and churches in our historic district. One of the churches, The First Church of Christ Scientist is very similar in design to our Temple. When that church planned some major renovations a few years ago, they approached us about holding worship services in our Temple while their work was being done. We happily agreed to help them out. Recently, they purchased a new organ and offered to give their "good neighbors" (us) the used organ from their sanctuary. Upon accepting their generous offer, we then looked for a house of worship in need of our used

organ. The recipient of that "organ transplant" was the First Presbyterian Church of Pollocksville, North Carolina. Upon completion of all the "organ transplants," we held our Simchat Torah service and were thrilled at our new "sound of music."

In 1954, Congress changed the name of Armistice Day to Veterans Day to honor all United States Veterans of all wars. On November 11 we will hold a memorial service to honor fifteen deceased veterans. The service will be held at our cemetery on National Avenue (next to the National Cemetery). The following names will be read: Robert Brown, Irving Ertis, Harry Ertischeck, Raymond Goldman, Charles Hargesheimer, Harry Kahn, Harry Lipman, Kenneth Margolis, Harold Orringer, Alan Sonett, James Ian Spector, Louis Steinberg, David Stern, William Sultan and Leon Suskin. We are grateful to the volunteers of the Unitarian Universalists of New Bern whose project for "Make A Difference Day" was to clean the grave markers of our deceased veterans.

We are looking forward to some of our upcoming services being conducted by visiting rabbis. On November 14, Dr. James Apple, Associate Rabbi of Temple of Israel in Wilmington, North Carolina will be with us. On December 12, Rabbi Lynn Landsberg who is Director of Mid-Atlantic Council of the Union of American Hebrew Congregations, will lead our service. Our services are held at 7:30 p.m. on the 2<sup>nd</sup> and 4<sup>th</sup> Friday of each month throughout the year. We are a house of worship for all and we welcome visitors. You are also invited to visit our "home page" at <http://uahc.org/congs/nc/nc007>.

**Temple Israel**  
Charlotte NC  
By Robert Gleiberman

Temple Israel, founded in 1895, is Charlotte's only Conservative congregation and is affiliated with the United Synagogue of Conservative Judaism. Our 700 plus family congregation exists to strengthen Judaism through worship, study, celebration and the promotion of well being. Our spiritual leader is Rabbi Murray Ezring; our Cantor is Elias Roohvarg; our Education Director/ Associate Rabbi is Robert Kasman; our Youth Coordinator is Cindy Slifkin; and our Executive Director is Robert Gleiberman.

Worship Services for Shabbat are Friday evenings at 6:15 pm (3<sup>rd</sup> Friday of each month is our Family Shabbat) and Saturday mornings at 9:30 am. Our evening minyans are Monday through Thursday 7:30 pm, Saturday and Sunday 5:30 pm. Our morning minyans are Thursdays at 7:30 am and Sunday at 9:00 am.

Shalom to our new members. . .  
Harriet Cohen  
Aleen & David Epstein  
Scott Hirsch  
Gabrielle Kretsch  
Dory Kane  
Brett Katzner  
Beatrice Kleinman  
Mary Jean & Howard Kushner  
Phillip Lavine  
Michael Meiselman  
Charlotte & Gerald Miller  
Susan & Michael Moses  
Stephanie Oxman  
Tami & David Raddock  
Karen & Richard Spector  
Lynne & Stanley Stein  
Debbie & Rory Vitale  
Jeffrey Weingrad

We welcome with joy our new arrivals... Jacob Barnes Swimmer, son of Kirstin & David Swimmer.

Aaron Jerome Lipsitz, son of Penny & David Lipsitz.

Jacob Daniel Goodman, son of Leigh Ann & Brett Goodman.

Jessica Bess Goldberg, daughter of Marci & Philip Goldberg.

Marni Ilana Ransenberg, daughter of Karen & David Ransenberg.

Congratulations to the following B'nai Mitzvahs...

Lindsay Comen, daughter of Cheryl & Bob Comen.

Sarah Orange, daughter of Cindy Orange.

Adam Shomstein, son of Sam Shomstein.

Rachel Titlebaum, daughter of Cheri & Marc Titlebaum.

Jessica Schwartz, daughter of Wanda & James Schwartz.

Steven Reichard, son of Wendi & Joel Reichard.

Rachel Reich, daughter of Laura & Barry Reich.

VISIT THE NEW TEMPLE ISRAEL WEBSITE @ HTTP://USCI.ORG/SO/EAST/CHARLOTTE

Bible Class

Plan to attend Temple Israel's new Bible Study class every Sunday morning, 10:15-11:30 am, beginning November 30. The class will explore the cultural and historical background of the Bible text and the region. Gloria O. Becker, Ph.D, will lead it. No preparation is necessary. Everyone in welcome.

We will begin by reading passages from Genesis followed by selected brief publications on the text and period by histo-

rians and archaeologists. At various times, we will also look at atlas maps, artifacts, and a recent video understanding on the role of Ancient Israel in world of the Ancient Near East; and, more importantly, to expand our Bible literacy.

Note: Gloria O. Becker earned a Ph.D. from the University of Pennsylvania (1984) in American Civilization. She specialized in archaeology, material culture, and Historic preservation. She was a lecturer in archaeology and preservation at Penn State Harrisburg, history researcher at The State Museum of Pennsylvania, and Preservation Director at Historic Preservation Trust of Lancaster County, PA.

Social Action

December starts the busy winter months for the Social Action Committee. We will be involved in three very worthy causes starting in early December. The Room in the Inn shelter project begins at Temple Israel on December 13; the Christmas Bureau will be held on December 22; and we will again feed the homeless at the Men's Emergency Shelter on December 24.

On Saturday, December 13, we will be working with Temple Beth El and the JCC to house the homeless. On that night at Temple Israel, we will welcome guests with a hot dinner, a warm place to sleep and a nice breakfast. We still need volunteers to act as overnight monitors, food servers, set up, breakfast and other chores. Other dates for Room in the Inn: December 20, 24, 25, January 3, 10, 24,

February 7, 21 and March 7, 14, 2 8. Make plans to get involved TODAY. All you have to do is pick a date and the type of help you can offer. Call Eric Platock at 364-8513 to get put on the volunteer list!



Our next project will be the Annual Christmas Bureau. People are needed on December 22 to help distribute toys and other items at the Salvation Army. This will only take a few hours of your time in the afternoon. A great project

for anyone older than 16! Call Dorothy Shapiro at 841-1663.

Once again this year, we will be feeding over 300 men at the Emergency Men's Shelter. On December 24, Christmas Eve, we will be taking our volunteers uptown to feed a wonderful hot meal to those who truly need our help. We need volunteers to help serve, as well as any FOOD contributions you may be able to make. Gloria would love to add your name to the list. Call her at 365-8118.

The Social Action Committee would like to thank all persons and families who have helped throughout the year. Without our volunteers, we would not be able to make our community a better place to live. We would love to have more people involved in any way they can. We always need people, supplies and most of all contributions to help fund our projects.

This Winter season, we have increased our commitment to the community,



therefore, we need additional contributions to help us feed more, house more homeless, and do more. Don't forget, the Temple has a Social Action Fund for those of you making contributions in honor/memory of someone. Giving to this fund will further help the mitzvah of helping others.

Have you ever thought about projects you would like to see the Social Action Committee involved in? Got some ideas? We'd love to have you join us. We are always looking for volunteers to help plan and participate in our projects. If you are interested, just call Eric Platock at 364-8513 and we promise to put you to WORK!

#### **Concert Review**

Luski Concert A Bullseye...Again!! Singers Robert Abelson and Phyllis Berk, offered a wonderful evening of Jewish music assisted ably by Joyce Rosenzweig at the piano.

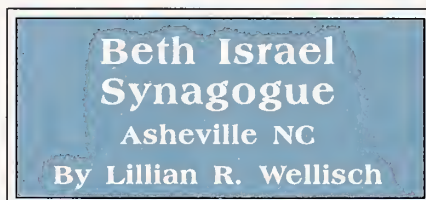
The opening number was a beautiful duet "Do You Love Me," from Fiddler on the Roof. Ms. Berk communicated deep emotional involvement in every song. For most of the Yiddish songs, she also sang an English version, sometimes one she had translated herself. In her performance and somewhat in her appearance, she reminded this listener of Mary Travers (from Peter, Paul and Mary) conveying a broad spectrum of emotions.

Cantor Abelson used his operatic voice to great effect in songs ranging from cantorial to folk to the title song of Man of La Mancha.

Both singers had great rapport with the

audience, and Ms. Rosenzweig sensitively accompanied both.

Temple Israel and the community at large is grateful to the Luski families for their continuing generosity in sponsoring these concerts.



#### **L'Shana Tova!**

The new, young Cantor, Richard Schwartz, was indeed a delight and true to the reputation before him! On Yom Kippur, in the afternoon, we had an interesting study group with Walter Ziffer to discuss the important book of the Bible that is chanted in the Afternoon Service, in Book of Jonah.

We had our Annual Sukkot Pot Luck on Sunday, October 19, at noon. On Simchat Torah, we witnessed an amazing event. This was for adults and children. We opened up an entire Torah Scroll into a huge and holy circle. We sang, danced, and had a great time. The last time that we did this was four years ago.

#### **Mayoral Candidates Spoke at Congregation Beth Israel**

On Friday night, October 24, Charles Worley, candidate for mayor of Asheville spoke at the 8:00 o'clock service. On Saturday morning, within the 9:30 am service, the candidate, Leni Sitnick, spoke. Each candidate entertained questions from the congregation.

#### **Adult Education**

Beginning in November, Rabbi Birnham will teach "Talmud for Beginners" and "Introduction to Judaism." Dr. Walter Ziffer will also teach some very interesting and exciting classes and Susan Hedgepeth will teach Adult Hebrew.

#### **A Wonderful Scholar in Residence Weekend**

Thanks to Leticia Brockman, Jackie Denio, Phyllis Greear, Professor Ed Katz, Mimi and Dick Kaufer, and our President, Caren Kessler, for organizing this event. Thanks to Toby Cohen for the flowers. deep appreciation to Dr. Norman Sollod for the endowment.

#### **Jewish Big Brothers/Big Sisters**

It is with great pride and pleasure that we announce the inception of a Jewish Big Brother/Big Sister organization in the community. The JCC, along with the Synagogue and Temple are thrilled to be able to sponsor a program that meets the needs of others and encourages "tikkun olam," repairing the world.

#### **Thank You**

To Marty and Julie Lee for donating a new set of Tefillin and a video of Israel and to Reba Barton for volunteering in the office.

#### **Sisterhood**

A great big thank you all the women who made the 1996-1997 Sisterhood Phone Squad a success. Those participating were: Elaine Bronstein, Ellen Kaplan, Virginia Kuhn, Uta Levinson, Susie Laibson, Diana Lieb, Betty Rosenthal, Beth Sutton, and Miriam Schwartz. Ellie Schlager, Membership Vice President, says, "Without the effort of these women,

our Sisterhood would not be informed about what was happening.”

**Woven Youth**

The Youth Group year has just begun and they have gotten off to a wonderful start. The Board members for this year include: Shana Ratner and Josh Gerber, co-presidents, Julia Kessler-Hollar and Jessica Hedgepeth, co-secretaries, Andy Deutsch, past president, and Annie Joyce, 8<sup>th</sup> grade representative. The kick off for Woven Youth was on September 7 and it was a big success. Practically all of our Youth from 7-8<sup>th</sup> graders were there, but the activities weren't only restricted to these ages. A Seinfeld trivia game was played that included basically ages 4 and up. Everyone became very involved and had lots of fun.

Woven Youth had several meetings in September. The first meeting was on September 10, and was devoted to creative Drama Improvs that turned out to be hilarious. September 24 meeting was the High Holy Day Extravaganza and September 28 was the Bagel Drive fundraiser. October 8 was the Annual Magical Mystery bus Ride where the Youth Group leaders take Woven Youth to some place none of us previously knew about and October 22 was the Sukkot Pot Luck Dinner. This is a Sukkot Dinner especially for Woven Youth.

**Welcome New Members**

We would like to welcome our newest members to our Synagogue Family: Chuck and Lonnie Kantor and their sons, Brian and Greg, Lauren Malinoff, Laura Nelson, Joshua and Carolyn Sirkin, Scott and Marcy Sirkin and their daughter, Hannah, and Ron and Sandy Winston and their sons, Sean and Josh.

**Thank You:**

To Dr. Lee and Alvina Duffner for their donation of an original signed framed print for the social hall.

**Beth Israel Men's Club**

The Men's Club opened its breakfast program on Sunday, September 7 (Barry Landsberg's birthday) and everyone who attended said it was GREAT! It was a study group, a workshop, and a stimulating interactive discussion group.

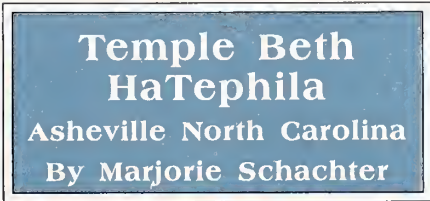
The first annual Beth Israel Open was held on Sunday, September 14, and was acclaimed as a winner by ALL of the participants. Special kudos to Barry Landsberg who worked very hard to make this a success. Bill Abramson and Barry Landsberg are the chairs of the Beth Israel Men's Club.

**Square Dance**

On Saturday, October 25, adults and post bar/bat mitzvah students participated in a real fun Square Dance. There was a professional caller and dancers to show us how to do it, with music, food, and fun!

**100<sup>th</sup> Anniversary Celebration**

The Committee members with Dr. Joseph Schandler as chair are busy planning the 100<sup>th</sup> Anniversary of our Synagogue, which will occur in February, 1999.



**THE SATURDAY MORNING FRIENDSHIP CIRCLE** held its first meeting of the season on September 13. Led by Rabbi Ratner, discussion focused on the topic "Rabbinic Education: What Should Rabbis Study, Learn, Know." The wide-ranging discussion, introduced by Dick Braun and led by Rabbi Ratner, embraced such qualities as empathy, the willingness to accept various points of view, and ability as a fundraiser. In short, he should be a perfect paragon. That's what we've got!

**SISTERHOOD** began the new season with a luncheon meeting on September 8 in Unger Hall, at which the speaker was Terry Haney, who described a new mentoring program for at-risk mothers.

**BROTHERHOOD** plans for the High Holidays included arranging for ushering duties. Those involved on Rosh Hashanah were Jack Orenzo, Larry Rapoport, Howard Sellinger, Jack Benatan, Ike Chicurel, John Berdie, Norm Greenberg and Robert Hruska. Ushers chosen for Yom Kippur were Ernie Seiderman, Allen Sher, Allan Abrams, Ed Aaron, Herb Kay, Sam Schapiro, Jerry Haller, Arnie Sgan, Ted Rose, Leon Rocamora, Harris Livingstain and Kerry Friedman.

**THE RABBI ON CAMPUS** at Mars Hill College is teaching an Introduction to Judaism course, under the auspices of the Jewish Chautauqua Society. The class meets on Tuesdays from 3-5 pm.





Temple members are invited to attend. It is suggested that those interested in doing so contact Rabbi Ratner. Those who would like to support the work of the Jewish Chautauqua Society are invited to contact the Temple's JCS representative Sid Schochet.

**THE REBBITZIN IN CLASS** taught Israeli Folk Dancing. Susan Ratner offered a series of 6 weekly classes, held in Unger Hall on Fridays from 1 to 2:30 PM, starting September 12, skipping September 26 and ending on October 24.

**ISRAELI FOLK DANCING** after the family service was enjoyed by the participants on September 26.

**LUNCH WITH THE RABBI** on Monday, September 22 offered an opportunity to enjoy a brown-bag lunch with congenial company and an eye-opening description by Rabbi Ratner of the high moral and social standards to which rabbis are held. Rabbi Ratner based his remarks on the actual rules, of which each attendant had a copy, promulgated by the Central Conference of American Rabbis.

**ADULT EDUCATION** courses taught by Rabbi Ratner in Unger Hall began this season on Sunday, September 14. Three courses were offered: Introduction to Judaism, a basic course covering Jewish Holidays, Shabbat, Calendar, Lifecycle Events, Jewish History, Books, Beliefs, Objects and Practice. Introductory Hebrew Reading, covering everything needed to be able to read Hebrew, and Ad-

vanced Hebrew Reading, for those who completed the Introductory class or for those wanting to advance in their knowledge of Hebrew. Fees were 1 course \$75, two or more \$100, material, except for books, included.

**MUSIC NOTES** from the Temple's music director David Cohen: The Temple's newly rebuilt professional choir presently consists of two Sopranos (Susan Wadopian and Hannah Pannel), Alto (Pam Simmons), Tenor (Gary Mitchell) and Bass/Baritone (Max Mays). David says "I'd like to thank Dick Braun, Rabbi Ratner, and Shirley Cohen for the hours they spent listening to audition tapes and deliberating over our various candidates. Also, many thanks to Joe Karpen and the Temple Board for supporting this exciting endeavor."

**THANKS** from Rabbi Ratner to "Mary Ann Jaben and her talented and creative staff for "having completed an excellent Religious School year. . ." and from the congregation "to Richard Braun for leading the Friday evening service on Au-

gust 8 and to Sam and Lulla Shermis for being the lay leaders on September 5, during the Rabbi's absence, and to Leah Karpen for donating three books to the Temple library.

**IN THE NEWS** on Saturday, September 20, on the front page of the business section of the Asheville Citizen-Times, was a picture of Sonja Shulimson and her partner Sandra Stone in their new tanning salon/boutique. And the next day in the Lifestyle section several Temple members were listed as hosts of Musical Feasts, the Asheville Symphony Guild's major fund-raiser for the Symphony. Among the hosts mentioned were Natalie Nachman, Marge Hankin, Rusty Schapiro and Vicky Levy.

**MAZEL TOV** to Rose and Ted Rose on the recent marriage of their daughter Laura.

**A WARM WELCOME** to new members Gerald and Phyllis Eisnitz and Charles and Susan Kramer.



# personals

*Counselor specializing in workplace issues joins Carolina Psychological Services.*

Eva Nove is one of Charlotte's few therapists with both a Masters Degree in Counseling and an MBA in International Business. She has joined Carolina Psychological Services. Nove already has a long-term contract as the Bell South Employee Assistance Counselor and is available to serve other employers as well.



*Eva Nove*

Nove specializes in workplace issues, dealing with stress from downsizing and reengineering, or a fast-paced business life. Other areas of expertise include adjustment to illness and disability, substance abuse, divorce/blended family issues, depression, sexual dysfunction, women's issues, and surviving grief/trauma.

A native of Romania who emigrated in the mid-1960s to escape communism, Nove had no money and spoke no English when she arrived in the United States. She worked full-time and earned her undergraduate and MBA degrees from New York University at night, a process that took 11 years. Nove received her MA in Counseling from UNC-Charlotte.

Nove draws on her experience to help others experiencing grief. "I believe the main role of counseling is to help clients see they don't have to feel hopeless or helpless, that they have choices," she says. Carolina Psychological Services has 18 clinicians in three offices including 2100 Crescent Avenue, off Randolph Road, where she is practicing.

Nove draws on her experience to help others experiencing grief. "I believe the main role of counseling is to help clients see they don't have to feel hopeless or helpless, that they have choices," she says. Carolina Psychological Services has 18 clinicians in three offices including 2100 Crescent Avenue, off Randolph Road, where she is practicing.

## *Rowland & Petroff launches East German Property Claims Website.*

The law firm of Rowland & Petroff has launched a new website [www.German-Claims.Com](http://www.German-Claims.Com) believed to be the first East German Property Claims website. The website contains a list of newspaper articles and lectures given by David J. Rowland, Esq. During the last seven years regarding East German Property claims. East German property claims are claims filed in Germany for the return of real estate and businesses in the territory of the former German Democratic Republic (East Germany). Claims were permitted to be filed following the collapse of the East German government and the reunification of Germany.

The website ([www.German-Claims.Com](http://www.German-Claims.Com)) is ready source of information for East German property claimants seeking practical information regarding the East German property claims process. Visitors are invited to send E-mail comments. An East German Property Claims discussion forum is also planned.

*For further information please contact:*

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[www.Rowlandlaw.Com](http://www.Rowlandlaw.Com)





# community news

A recent demographic study Charlotte, North Carolina's Jewish community has recently been completed and some of the results are as follows:

## Jewish Population Size and Distribution

Approximately 10,640 persons live in about 4,000 Jewish households. A Jewish household is one containing one or more self-defined Jewish person. Of these 10,640 persons, about 7,760 persons (73%) are Jewish. The 7,760 Jews constitute 1.25% of the population.

The population of Jewish households has almost doubled in the past 12 years.

Since 1985, the number of Jewish households within 8 miles of Shalom Park increased by 52%; the number within 5 miles by 66%. The number south of Rte. 51 has increased by 195%; the number north of I-85 has increased 81%.

There is a significant geographic concentration of the Jewish population, with 68% of the households living in ZIP codes 22826, 28211, 28270, 28277 and 28210.

About 31% of all households have moved to Greater Charlotte within the past 5 years.

About 244 Jewish households move into Greater Charlotte each year.

## Demographic Profile

### Age

Greater Charlotte has a very high percentage (29%) of the population in Jewish households age 19 and under. This is higher than 37 comparison communities.

Of the population in Jewish households they are 60 and over-lower than 38 comparison communities.

About 200 babies are born in the Jewish community each year-135 of whom will be raised Jewish.

### Educational Level

Levels of education are relatively high compared to other Jewish communities.

Only about 2% of adults in Jewish households do not have a high school degree compared to 22% of the US population in general. 67% of the population has a degree from a 4-year college or more, compared to 21% of the US population and 51% of American Jewish households.

### Household Income

The 1996 median income of Jewish households is \$69,400, well above the 1990 median income for all US Jewish households of \$29,000. The data indicates that this is one of the more affluent Jewish communities in the United States.

The median housing value is \$190,900. This is higher than any of the other 10 Jewish communities that have been asked this question in the 1990's.

## Religious Profile

### Jewish Identification

Respondents were asked whether they considered themselves Orthodox, Con-

servative, Reform, or "Just-Jewish." 2% (80 households) consider themselves Orthodox; 26% (1,024 households), Conservative; 40% (1,604 households) Reform and 33% (1,292 households) Just Jewish.

Compared to other Jewish communities, Greater Charlotte has a very low percentage of Orthodox and Conservative Jews. The percentage of Reform is relatively high and the percentage Just Jewish is one of the highest of any US Jewish community.

For households with children, 3% are Orthodox, 29% Conservative, 40% Reform, and 28% Just Jewish.

### Practices

About 81% of households always or usually do one of the following: light Chanukah candles, attend Passover Seder, light Sabbath candles, or keep kosher.

86% always or usually follow one of these practices and/or belong to some Jewish organization or synagogue and/or give to Jewish charities.

Having a Christmas tree is a more common practice among younger households, among intermarried households, and among households with children. In households in which everyone is Jewish, only 8% always, usually, or sometimes have a Christmas tree.

Having gone to a Jewish day

camp or a Jewish sleep away camp while a child, having been in a Jewish youth group while a teenager, and having been a Hillel participant while in college all have a positive correlation with religious practices.

### Intermarriage

About 1,164 in-married couples (44%), 268 conversionary in-married couples (10%), and 1,244 intermarried couples (47%) live in Charlotte. Thus, 18% of marriages between a born Jew and a person not born Jewish involve conversion.

Only about 34% of children in intermarriages are being raised Jewish.

Charlotte has the highest rate of intermarriage compared to other Jewish communities that have completed studies since 1985.

### Membership/Jewish Organizations

About 57% of the Jewish community is "associated" with the community in the sense that they belong to a synagogue and/or a JCC and/or a Jewish organization.

About 48% of all households state that they currently belong to a synagogue, which is relatively high compared to other Jewish communities.

Synagogue membership reaches 56% among households with children

36% state that they are JCC

cont on pg 46



If We Don't Take Chances,  
then We'll Never Find the Rainbows

If we don't ever take chances,  
we won't reach the rainbows.

If we don't ever search,  
we'll never be able to find.

If we don't attempt to get over  
our doubts and fears,  
we'll never discover how wonderful  
it is to live without them.

If we don't go beyond difficulty,  
we won't grow any stronger.

If we don't keep our dreams alive,  
we won't have our dreams any longer.

But. . .

if we can take a chance now and then,  
seek and search, discover and dream,  
grow and go through each day  
with the knowledge that  
we can only take as much as we can give,  
and we can only get as much out of life  
as we allow our selves to live. . .

Then. . .

we can be truly happy.  
We can realize our dream or two along the way,  
and we can make a habit of  
reaching out for rainbows  
and coloring our lives.

--Collin McCarty



cont. from pg. 27 - Protein

rate found in any of the 25 American Jewish communities that have been asked this question since 1985.

JCC's and synagogues are not competing organizations: only 6% of the community belong only to the JCC. 45% belong to neither the JCC nor a synagogue.

**Jewish Education**

53% of children in the community attending a preschool/day care program are attending a Jewish program. This is the highest percentage of 10 comparison communities.

78% of Jewish children age 6-17 are either enrolled currently in Jewish education or were enrolled in the past.

11% will not be given a Jewish education. This is the lowest of 12 comparison communities.

Of the 542 children age 6-12 currently enrolled in a Jewish education, 12.4% are enrolled in the day school.

healthy DNA material. Without them, life on earth would be impossible because mutations would go haywire.

Sometimes, however, the damaged DNA escapes repair and a cascade of events leading to cancerous growth can begin. This is precisely where our two heroic proteins, known as Fpg and UvrA, step in.

These proteins were previously known to play a role in cut-and-paste DNA repair jobs. But now Prof. Livneh's team has discovered that they are capable of a far more valiant task. By hurling themselves onto the damaged DNA and physically attaching themselves to it, these proteins can prevent the damaged site from multiplying and causing a mutation.

According to the scientists, the two "heroic" proteins may be part of a larger family of DNA repair proteins that work on the same principle. This mechanism provides a second line of defense against the mutation and gives the cell a crucial second chance at healthy growth. "The proteins block the road to replication like demonstrators throwing themselves down on the road to block traffic," says Prof. Livneh. "When a protein sits on the lesion and directly binds itself onto the site of the damage, the mutation cannot be formed."

Only when this emergency defense mechanism fails, can malignant transformation begin.

**Building up natural defenses**

Weizmann scientists discovered the new role of the two proteins by analyzing E coli bacteria. They will follow up this research by analyzing human cells, Prof. Livneh says.

Every human body contains different kinds and quantities of repair proteins. In each individual they vary in their rate of repair. When scientists learn more about these proteins, determining, for example, which proteins repair what kinds of damage, they may be able to strengthen people's own natural defenses.

Scientists may also one day be able to identify people whose bodies aren't as effective as others in repairing DNA. For example, they may be able to warn people who are more prone to genetic defects induced by ultraviolet radiation to avoid excessive exposure to sunlight.

This research was funded in part by the Scheuer Research Foundation of the Israel Academy of Sciences and Humanities, the Israel Ministry of Science, and the Leo and Julia Forchheimer Center for Molecular Genetics at the Weizmann Institute.

The Weizmann Institute of Science, in Rehovot, Israel, is one of the world's foremost centers of scientific research and graduate study. Its 2,400 scientists, students, technicians,

and engineers pursue basic research in the quest for knowledge and the enhancement of the human condition. New ways of fighting disease and hunger, protecting the environment, and harnessing alternative sources of energy, are high priorities.

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# editorial

*Pioneer Effort by Women of Reform Judaism*

## Reform Sisterhoods Publish 'Pilot Volume' of Torah Commentary Written and Edited by Women

The editor of the commentary is Rabbi Emily H. Feigenson, spiritual leader of Congregation Adat Chaverim of Los Alamitos, Cal., who notes that "what is revolutionary here is women's entrance into serious public discussion of text. This collection of commentaries provides the opportunity to view Torah through women's eyes."

Among the episodes covered in the pilot volume is the story

Much of the richness and subtlety of women's roles in the Bible, including the complexity of family relationships underlying many of its most dramatic episodes, are often missed by male scholars, according to a new "pilot" volume for a women's commentary on the Torah published by Women of Reform Judaism, the Federation of Temple Sisterhoods (WRJ).

The work was written and edited entirely by women, including clergy and academic experts on the Pentateuch—the Five Books of Moses. It sharply challenges the subordinate position assigned to women in traditional male-centered commentaries. Contributions to the volume came from writers from the United States, Canada, England, Australia and Israel.

Titled *Beginning the Journey: Toward a Women's Commentary on Torah*, the book covers portions from Genesis, Exodus and Numbers. It is viewed as the forerunner of a comprehensive volume now being planned that will deal with selections from all the books of the Pentateuch. The project is expected to take several years to complete.

"This is an historic effort to redefine the role of women in the Bible and in Judaism," says Judith O. Rosenkranz of Tampa, Fla., immediate past president of WRJ, which represents the sisterhoods of more than 600 Reform synagogues throughout North America.

of Jacob and his two wives, Leah and Rachel, who were sisters as well as rivals for their husband's attention and love. Dr. Judith R. Baskin, a biblical scholar, writes that co-wives in the Bible were in a constant struggle for power. In the case of Jacob's wives, the competition was especially bitter because Leah was plain but fertile, while Rachel was beautiful but supposedly unable to bear children. Dr. Baskin finds that although Jacob—caught between the two women—is supposed to be the master of his household, he "submits to the wishes of his wives in the domestic sphere."

Rabbi Ruth Sohn, also writing about Leah and Rachel, says that on first reading, the sister's relationship seems to parallel the rivalry between biblical brothers—Cain and Abel, Isaac and Ishmael, Jacob and Esau—where jealousy and conflict are dominant. But in the case of Jacob's wives, she observes, another perspective emerges—one in which Rachel has compassion for Leah. Rabbi Sohn reviews previous generations of male

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rabbinic commentary in order to provide a new understanding of the women's rivalry and their love for one another.

Among the themes addressed in *Beginning the Journey* is the often unsung heroism of biblical women, such as the midwives in Exodus at the time of Moses who were commanded by Pharaoh to kill Israelite babies but instead attempted to save them. The volume also examines the key role of mothers and wives in imbuing biblical leaders with the moral stamina, zeal and courage to undertake heroic acts on behalf of the Jewish people.

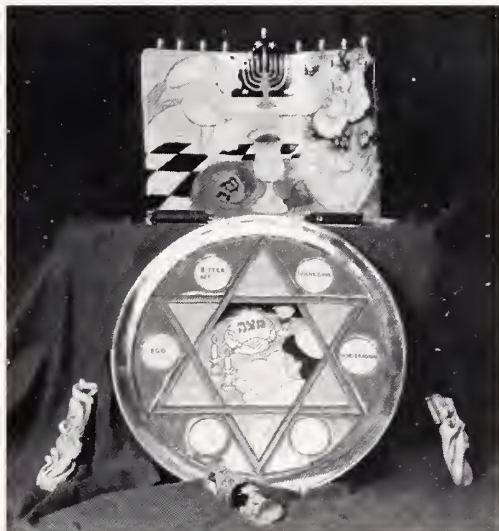
Although written and edited entirely by women, the pilot volume is directed at a male audience as well as women. *Beginning the Journey* and the comprehensive

commentary now planned are expected to have a transforming effect on how Jews—men and women—view women's role in Judaism, according to WRJ leaders.

Rabbi Feigenson, the editor, notes that while some women's commentaries on Judaism have been written in the past, the writings have invariably been lost to general audiences and subsequent generations. The need for a women's commentary on Torah is underlined by Ellen Y. Rosenberg, executive director of WRJ, who says, "It is our organization's hope that the comprehensive commentary, when completed, will serve as a standard work for generations to come."

*Copies of Beginning the Journey are \$10 each, plus \$2.25 for postage and handling. The publication may be ordered from women of Reform Judaism, 838 Fifth Avenue, New York, NY 10021. Telephone (212) 650-4052. Fax (212) 650-4059.*

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Publisher  
The Blumenthal Foundation

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The American Jewish Times  
Outlook Is Published By The  
Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.  
Charlotte, NC 28208-5670 704-  
372-3296 Fax: 704-334-9425

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The American Jewish Times Outlook,  
PO Box 33218, Charlotte, NC 28233-  
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**DEADLINE for FUTURE ISSUES**  
February Issue - January 1  
March Issue - February 1  
April Issue - March 1



*Sometimes the humorist enables us to laugh to keep from crying. For years, Jewish humorist Harry Golden skillfully used laughter as a weapon against bigotry and injustice. Founder and publisher of The Carolina Israelite newspaper, Golden angered Southerners who fought to maintain the structures of racism in the South but he gave a hopeful smile to those who were trying to bring about change.*

# The Vertical Negro Plan

Harry Golden

*“The Vertical Negro Plan”* is Golden’s most famous piece. It appeared in response to the 1954 Brown vs. Board of Education of Topeka decision that called for the desegregation of public facilities in the United States. Golden noted the ironies within southern segregationist laws. Since the legislature had declared it legal for blacks and whites to gather in public buildings as long as they did not sit together, Golden proposed eliminating all chairs in the schools—standing intergration. Since black people could only attend white movie theaters if they were accompanying white children, he proposed the *“White Baby Plan”* whereby blacks could borrow white children when they wanted to attend the theater.



## The Serious Humor of Harry Golden

By Clarence W. Thomas  
University Press of America  
201 pp. Paper  
Reviewed by Estelle Hoffman

In the 1950s and '60s in Chicago, we were subscribers to Harry Golden's *Carolina Israelite*, and enjoying it for his humor and advocacy of civil rights. In the North, we had no signs designating separate seating, washrooms or drinking fountains, but prejudice and lack of equal opportunity were the order. No wonder that we hear today that Chicago is the most racially segregated city in the U.S., though we scoffed then at the segregation of the South.

Not only were we reading Harry Golden's periodical publication; we were reading his books as they came off the press. We knew little about Harry Golden and less about Charlotte where he lived. We didn't dream we'd move to Charlotte in 1974.

Now, Clarence W. Thomas has written the story of the man who came when an infant to America with his parents, who sought a better life than would have been possible in Galicia. Father and older brother came ahead to earn the means to bring the mother and two sisters and Harry. After briefly living in other places, the father and brother of Harry settled in New York City. They received the rest of their family at Ellis Island, where an official changed the name Goldhirsch to Goldhurst.

From childhood, Harry pursued the American Dream. He worked and he studied, and he was an avid reader. As an adult, he was interested early in

# The Vertical Negro Plan

Harry Golden

*"The Vertical Negro Plan,"* while not specifically about religion or the church, is a classic example of how humor undercuts injustice.

\*From *Only in America*. Used by permission of Amereon Ltd.

Those who love North Carolina will jump at the chance to share in the great responsibility confronting our governor and the State Legislature. A special session of the Legislature (July 25-28, 1956) passed a series of amendments to the State Constitution. These proposals submitted by the Governor and his Advisory Education Committee included the following:

- (A). The elimination of the compulsory attendance law, "to prevent any child from being forced to attend a school with a child of another race."
- (B). The establishment of "Education Expense Grants" for education in a private school, "in the case of a child assigned to a public school attended by a child of another race."
- (C). A "uniform system of local option" whereby a majority of the folks in a school district may suspend or close a school if the situation becomes "intolerable."

But suppose a Negro child applies for this "Education Expense Grant" and says he wants to go to the private school too? There are fourteen Supreme Court decisions involving the use of public funds; there are only two "decisions" involving the elimination of racial discrimination in the public schools.

The Governor has said that critics of these proposals have not offered any constructive advice or alternatives. Permit me, therefore, to offer an idea for the consideration of the members of the regular sessions. A careful study of my plan, I believe, will show that it will save millions of dollars in tax funds and eliminate forever the danger to our public education system. Before I outline my plan, I would like to give you a little background.



One of the factors involved in our tremendous industrial growth and economic prosperity is the fact that the South, voluntarily, has all but eliminated VERTICAL SEGREGATION. The tremendous buying power of the twelve million Negroes in the South has been based wholly on the absence of racial segregation. The white and Negro stand at the same grocery and supermarket counters; deposit money at the same bank teller's window; pay phone and light bills to the same clerk; walk through the same dime and department stores, and stand at the same drugstore counters.

It is only when the Negro "sets" that the fur begins to fly. Now, since we are not even thinking about restoring VERTICAL SEGREGATION, I think my plan would not only comply with the Supreme Court decisions, but would maintain "sitting-down" segregation. Now here is the GOLDEN VERTICAL NEGRO PLAN. Instead of all those complicated proposals, all the next session needs to do is pass one small amendment that would provide only desks in all the public schools of our state—no seats.

The desks should be those standing-up jobs, like the old-fashioned bookkeeping desk. Since no one in the South pays the slightest attention to a VERTICAL NEGRO, this will completely solve our problem. And it is not such a terrible inconvenience for young people to stand up during their classroom studies. In fact, this may be a blessing in disguise. They are not learning to

*The Serious Humor - cont.*

making money, and through varied attempts to devise methods of waxing wealthy by dealing in stocks, he came to grief. According to this account, he had no intention of defrauding clients, but the courts judged otherwise, and he served four years and eight months of a prison sentence.

Convinced he did not belong in the world of finance, he then managed a hotel for his brother and started to sell advertising for New York newspapers. After five years, he moved to Norfolk, Virginia, for a better job. In 1941, he moved to Charlotte, changed his name to Golden (to disassociate himself from his questionable past) and went to work for the Charlotte Labor Journal, published by the American Federation of Labor. He also sold ads for the Charlotte Observer. Between 1942-43 he was the advertising manager at Radiator Specialty Company.

In the South, Golden was shocked by the institutionalized segregation of blacks, and soon moved to the forefront of the civil rights movement. His was not a preaching role. As an immigrant who realized that he and his family would have perished in Europe, had they not left, he cherished America and attacked the absurdity of racial prejudice. His Jewish heritage made it natural for him to react to the racial problem with humor. Had not humor sustained Jews through centuries of despair, poverty and terror in Europe?

Thus, with sardonic suggestions, he would advocate "solutions" which could be acceptable to whites.



*The Serious Humor -*

As owner, publisher and editor, he could write what he pleased in the Carolina Israelite, unlike newspapers that had to consider views of their advertisers. Having sold newspapers, delivered parcels and run errands, he believed in the ability to move from class to class. He had attended City College of New York, working at the same time. He wanted everyone to have that opportunity.

The Serious Humor of Harry Golden is not merely the story of Harry Golden's life. It reminds the old and acquaints the young with the ways things were before the civil rights movement and shows how much things have changed in the past half-century. During the years when the struggle was largely non-violent, it was joined by whites, including many Jews, and led by the Rev. Dr. Martin Luther King, Jr. After his assassination and with the onset of violence in the movement, Harry Golden became alienated, and with deteriorating health, he withdrew from his long activities to help the downtrodden.

Although he has been criticized by some who knew him, there is no denying that his literary works added greatly to the efforts of those who waged the struggle for equal rights through those difficult years. Clarence Thomas cites and quotes the members of Congress, of the Supreme Court and government officials who have given testimony and praise to the work of Harry Golden. He is called one of four most important such leaders.

Once, in Chicago at the height of his career, we dined with Harry Golden before a lecture

read sitting down, anyway; maybe standing up will help. This will save more millions of dollars in the cost of our remedial English course when the kids enter college. In whatever direction you look with the GOLDEN VERTICAL NEGRO PLAN, you save millions of dollars, to say nothing of eliminating forever any danger to our public education system upon which rest the destiny, hopes, and happiness of this society.



y WHITE BABY PLAN offers another possible solution to the segregation problem—this time in a field other than education.

Here is an actual case history of the “White Baby Plan To End Racial Segregation”:

Some months ago there was a revival of the Laurence Olivier movie, Hamlet, and several Negro schoolteachers were eager to see it. One Saturday afternoon they asked some white friends to lend them two of their little children, a three-year-old girl and a six-year-old boy, and holding these white children by the hands, they obtained tickets from the movie-house cashier without a moment's hesitation. They were in like Flynn.

This would also solve the baby-sitting problem for thousands and thousands of white working mothers. There can be a mutual exchange of references, then the people can sort of pool their children at a central point in each neighborhood, and every time a Negro wants to go to the movies all she needs to do is pick up a white child—and go.

Eventually the Negro community can set up a factory and manufacture white babies made of plastic, and when they want to go to the opera or to a concert, all they need do is carry that plastic doll in their arms. The dolls, of course, should all have blond curls and blue eyes, which would go even further; it would give the Negro woman and her husband priority over the whites for the very best seats in the house.

carry that plastic doll in their arms. The dolls, of course, should all have blond curls and blue eyes, which would go even further; it would give the Negro woman and her husband priority over the whites for the very best seats in the house.

While I still have faith in the WHITE BABY PLAN, my final proposal may prove to be the most practical of all.

Only after a successful test was I ready to announce formally the GOLDEN "OUT-OF-ORDER" PLAN.

I tried my plan in a city of North Carolina, where the Negroes represent 39 per cent of the population.

I prevailed upon the manager of a department store to shut the water off in his "white" water fountain and put up a sign "Out-Of-Order." For the first day or two the whites were hesitant, but little by little they began to drink out of the water fountain belonging to the "coloreds"—and by the end of the third week everybody was drinking the "segregated" water; with not a single solitary complaint to date.

I believe the test is of such sociological significance that the Governor should appoint a special committee of two members of the House and two Senators to investigate the GOLDEN "OUT-OF-ORDER" PLAN. We kept daily reports on the use of the unsegregated water fountain that should be of great value to this committee. This may be the answer to the necessary uplifting of the white morale. It is possible that the whites may accept desegregation if they are assured that the facilities are still "separate," albeit "Out-Of-Order."

As I see it now, the key to my Plan is to keep the "Out-of-Order" sign up for at least two years. We must do this thing gradually.

*The Serious Humor -  
cont.*

hand, during the intermission of an operatic performance. He did not remember the Chicago event (his memory was failing), but he invited me to visit him "anytime."  
I had the sad feeling that the valiant fighter had grown old and lonely.

Still his books remain: *For 2 Cents Plain*, 1958; *Only In America*, 1958; *Enjoy! Enjoy!*, 1960; *Carl Sandburg*, 1961; *You're Entitled*, 1962; *Forgotten Pioneer*, 1963; *Mr. Kennedy and the Negroes*, 1964; *So What Else Is New*, 1964; *A Little Girl is Dead*, 1965; *Ess*, *Ess*, *Mine Kindt*, 1966; *The Right Time*, 1969; *So Long As You're Healthy*, 1970, and on and on.

Thank you, Harry Golden, for the many laughs, for your reliance on the goodness in America, and for your courage in the face of opposition.

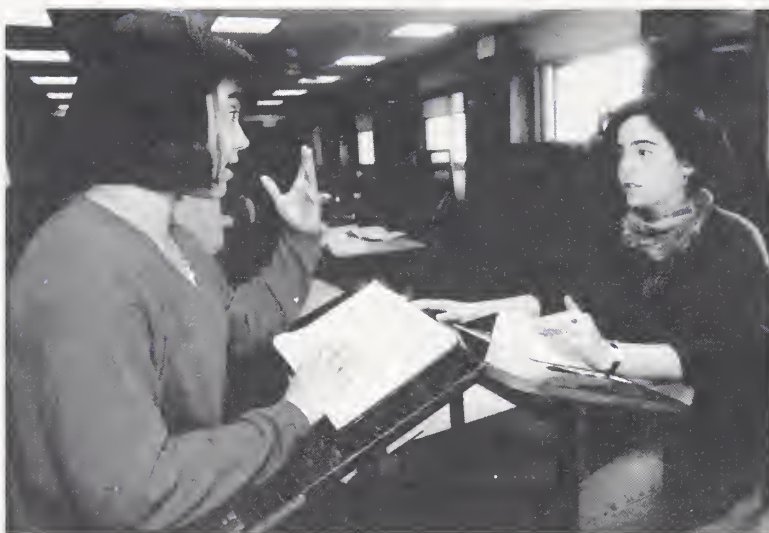
Thanks to Clarence W. Thomas for reminding us of days too easily forgotten. He is a media historian who has taught for eighteen years in colleges and universities in North Carolina, Florida and Virginia. He holds a Ph.D. in mass communications from the University of Florida, a M.S. in Television and Radio from Syracuse University and a B.A. (with honors) in mass communications from Hampton Institute. He now serves as Director of Graduate Studies at the School of Mass Communications at Virginia Commonwealth University. His next book will explore the role of the press in the civil rights movement.



# Pardes: Jewish Studies in an Atmosphere of Tolerance and Community Spirit

BY CHANA FALIK

WZPS photo by Debbi Cooper.



*Two young Pardes students discuss interpretations of a text.*

In the idealistic days of post Six-Day War Israel, a young rabbinical student from Chicago named Michael Swirsky founded the Pardes Institute for Jewish Studies. His idea—to offer students, both male and female, independent study with excellent teachers but without any ideological requisites—was new to the Torah learning world.

His choice of name was also appropriate: “Pardes,” from the Hebrew acronym for the classic interpretive dimensions of Torah Study (contextual, mystical, homiletical, and allegorical), literally means an orchard of fruits that grow and nourish. “It also is a reminder that the text doesn’t have to be looked at in a uni-vocal way,” says Rabbi Landes, the American-born director of Pardes, which this year marks its 25<sup>th</sup> anniversary.

With just eight to ten students in the early years, Pardes’s enrollment grew to 20-30 students in the late ‘70s and early ‘80s. This past summer Pardes had 200 students studying in its summer program and will have 95 full time students attending its upcoming yearlong program. Another 500 will attend weekend seminars throughout the year.

Presently geared for the Diaspora, most of the students hail from the US, while others come from Canada, Europe, Australia and New Zealand. Students are all university graduates,

alumni of some of the best schools in the world, including Yale, Harvard and Stanford, who hear about Pardes either from former graduates of the program or through the American Pardes Foundation, located in New York. Student tuition and funding comes from the Joint, UJA Federation of New York, the Dorot Foundation, Leo and Julie Forchheimer Foundation, and Robert M. Beren.

Classes in the yearly program are conducted Sunday through Thursday, 8:30-18:00, plus at least one evening per week, with one

afternoon a week set aside for community service projects. Learning is interdependent with students studying the texts in a chavruta (with a learning partner) before class, when the teacher goes over what the students have studied independently.

Pardes’s greatest attraction and its greatest challenge, is that it’s “unpeggable”; it simply doesn’t fit nicely anywhere. Not being affiliated with any religious or political organization allows teachers the freedom to analyze texts and ideas without concern for denominational ideology. It also allows them to be more creative in their choice of curricula.

Among the courses offered are: The Book of Exodus: From Enslavement to

Redemption; Talmud in Action: Balancing Personal Freedom and Responsibility to Others; Jewish Holidays and the Yearly Cycle; Jewish Storytelling Workshop; Scribal Arts; Torah Trop (Cantillation), and Jewish Ethics. In addition, Pardes offers many seminars on specific themes, such as Humane/Divine Dialogue, Jewish Medical Ethics and Fanaticism vs. Tolerance.

Rabbi Landes is totally committed to the practice of men and women learning Torah together—one of the reasons why Pardes is so unique in the world of Torah institutions. “Jews are not exempt from the laws of sociology,” he says. “When you divide off men and women. . . it’s not good for Torah. When you have women brain surgeons and women pilots but you don’t have women Talmud students or teachers, it’s artificial,” says Rabbi Landes.

Half the students and over a third of the faculty are women. “Men and women are today’s equivalent of Beit Shammai and Beit Hillel (two opposing schools of thought in the time of the Gemorrah),” says Rabbi Landes. “You can’t have a Beit Hillel without a Beit Shammai.”

Only about 10% of the students come from Orthodox backgrounds. The rest are divided into Conservative, Reform and unaffiliated secularists. “We have found here that secular Jews can also be spiritual, Reform Jews can be literate, Conservatives can be passionate. Our desire here is not to change people’s denominations, but to transform them and the communities they go back to,” says Rabbi Landes.

Putting this transformation into practice is an integral part of the program. There is an understanding at Pardes that the *beit midrash* (house of learning) extends to the outside world. To reach this goal, Pardes includes in its curriculum a course called *Bein Adam Lechavero* (interpersonal relations). Pardes sets aside four hours per week from formal studies to enable students to participate in community service projects with those who are educationally, physically, emotionally or economically disadvantaged. Some projects at which students have worked include a temporary caravan park for Ethiopian and Russian immigrants; a community program for frail elderly; one-on-one assistance to autistic children; and a

residential home and workplace for retarded children and adults.

By taking upon themselves a shared responsibility for the quality of the Jewish community, students deepen their ties to Israel. Laura J. Gold, class of ‘95-’96, with a B.A. from Princeton and a Ph.D. from the University of Michigan, feels that Pardes excels “not only in Jewish scholarship and the capacity to instruct and excite students, but also in the example of *menschlichkeit* (interpersonal kindness) they set.”

The litmus test of this unusual institution is: how committed are its students to living a Jewish life after leaving Pardes? Rabbi Landes puts the figures at 10-15% of students who make *aliya* within two years, and another 15% who go into Jewish fields. The rest, he says, become committed lay people in their communities.

David Richmond, class of ‘95-’96, was 45 years old when he left his law practice to study at Pardes for a year. “Pardes is a great place to go for those who want to dip in and test the waters of Torah. The learning is free-flowing, accommodating different points of view and asking

that students draw their own conclusions.”

Jeffrey Wechselblatt, ‘95-’96, knew that after graduating, he was going to be a lawyer. “But what did it mean to be a Jewish lawyer and not simply a lawyer who was Jewish? I wanted very badly to engage the sources of tradition but did not want to study in a place that forced me to compromise who I was in order to fit into a mold of who that institution wanted me to be.”

With rampant lack of communication, and little if any tolerance between Reform, Conservative and Orthodox denominations today, the Pardes Institute is a beacon, symbolizing religious tolerance and understanding. You may not agree with its methods but you have to agree that its end results are, as Rabbi Landes claims, “good for the Jewish people.”





# CLOSE ENCOUNTERS OF THE GREEN KIND

by Chana Falik

Tu b'Shevat is traditionally the day of tree planting and fruit-eating. Yet it is also one of the four Firsts-of-the-Years (Rosh Hashanas) in the Jewish calendar, the Rosh Hashana for trees. On this day, our sages tell us, trees are judged for growth and development. *Kima'at 2000*, the magazine of the Hebrew University's Center for Science Education, devoted an entire issue (No. 12) to recent scientific discoveries concerning trees, and it seems that there is far more to trees than meets the eye.

One of the more fascinating of these discoveries is inter-tree communication. Trees, unbelievably, have the ability to communicate with other trees. This "connection" is done without physical contact and even without moving. When a tree is physically injured, the plant responds by making changes to its chemical makeup. "Thus, for example," writes Avial Eiloz in *Kima'at 2000*, when malloccsoma worms damage willow trees, the trees excrete a poisonous protective substance which kills the worms." The trees, he adds, excrete another, bad-tasting substance so that bugs coming

close to the tree's leaves, lose their appetite. The willow has also been found to excrete a substance, which injures the digestive system of bugs, and other creatures, which have invaded it.

The really phenomenal discovery, however, is that healthy trees located nearby also respond in the same way! Incredibly, trees located up to 100 meters away also excrete these powerful substances. Imagine two maple saplings planted separately, a short distance apart. When one of the saplings is damaged, the tree responds as expected - by secreting a chemical substance called phenol, which acts as a protective covering to the affected area. What is totally unexpected is that the other sapling responds in the same manner, even though it is totally healthy and has not been damaged in any way.

This, Eiloz notes, indicates that there is "some kind of communication between healthy and unhealthy trees. The damaged tree sent a message, which was received by the other, healthy tree, which then vaccinated itself against possible danger," he writes. Such communication is not limited to trees of the same species. Researchers have found that this "silent" communication also takes place between trees of different species. Maple, pine, and poplar trees also possess this ability to communicate.

It is important to note that in all these instances, the healthy and unhealthy trees were not in any physical contact whatsoever. How, then, is this "message" transmitted? It appears that when injured, the plant releases a substance which is absorbed by the leaves of other trees in the vicinity. The presence of this material on leaves of the healthy tree begins a chain reaction of activity, which ultimately results in the release of poisonous substances to fight and/or protect itself from the "enemy."

This ability to communicate is obviously advantageous. Not only does the injured tree protect itself from further damage, rather one individual helps the other members of the larger group, contributing to the survival of the species as a whole. Without the warning "communi-ques" between trees, bugs or worms could destroy whole woods or forests. The ability of trees to broadcast and absorb messages in times of trouble gives them an advantage and enables their long-term survival as a species.

"Man is like a tree of the field," says the Torah. This statement is meant as a moral message, but scientific research now shows conclusively that this statement is no mere analogy. Trees, like man and other mammals, possess the ability to communicate and are "social" beings, concerned with the well being of each other and the communities in which they live.





# medical



## In Gulliver's Garden

### Tiny Tomatoes Speed Genetic Engineering of Plants

A tiny tomato, dubbed "Micro-Tom," may mean big news for genetic engineering. The Lilliputian plant, adapted for research by Dr. Avraham Levy of the Weizmann Institute of Science, is the key to a new method that may speed the process of unraveling the genetic code of plants, making it easier to identify and use commercially valuable genes.

Working together with Weizmann Institute Ph.D. student Rafi Meissner and Dr. Yoni Elkind of the Hebrew University of Jerusalem, Dr. Levy of the Plant Sciences Department has taken Micro-Tom, a humble plant bred for city dwellers with limited gardening space, and joined it with a unique combination of technologies in order to speed up mutagenesis, the creation of new mutant plant strains.

The method, for which a patent has been applied, is described in a paper published in the December issue of *The Plant Journal* and is featured on the journal cover.

While mutations are commonly used to identify the function of individual plant genes, Levy's Micro-Tom, which puts out fruit twice as fast as conventional tomatoes, cuts the time necessary to

produce such mutations by half. It also drastically reduces the amount of greenhouse space necessary for cultivating new mutant plant strains, making it easier to work with large plant populations.

Levy's method also makes mutations easy to analyze. Prevailing techniques, which use chemicals or radiation to create a mutant plant, result in random mutations that are

difficult to trace to a particular spot in the plant's genetic code. The new technique, on the other hand, marks the plant genome with easily identified genetic "tags" that allow Levy to locate the exact spot where a mutation has taken place.

This traceability, together with the use of large plant populations, makes it feasible to identify the function of any plant gene: "If earlier techniques for creating mutations are something like playing the lottery," says Levy, "with this new method, we can buy all the tickets."

#### Customized Fruits and Vegetables

Higher plants, like tomatoes, have approximately 50,000 genes. In most cases, scientists have not yet linked them to specific traits, characteristics such as shape, taste or nutritional content that give a plant its unique identity.

In recent years, scientific advances have made it easier to identify genes and their function, creating the tantalizing possibility of a genetic "boutique" where plant breeders could browse among thousands of traits and select genetic material for customizing fruits and vegetables.

However, before such a boutique opens its doors, each trait in the "inven-

tory" must be produced in an isolated, living plant, a process that requires working with huge plant populations. It is estimated that identifying every gene in the tomato genome would require examination of over 100,000 tomato plants.

A Miniature Breakthrough Levy addresses this problem with a miniature breakthrough. The Micro-Tom, which stands as low as 5-10 centimeters when fully grown, makes large-scale analysis of the tomato genome feasible for the first time, by greatly reducing the time and expense involved in working with large plant populations. With the Micro-Tom, Levy can grow up to 1,000 plants per square meter as opposed to five plants per square meter in the case of normal tomatoes, a 99% reduction in greenhouse space.

The Micro-Tom's rapid growth cycle allows Levy and his team to cultivate four generations per year as opposed to the usual two.

Once the genes are isolated and their functions clarified using the miniature plant, commercially desirable genes can be transferred into tomatoes of normal size.

Cracking the Code with

"Jumping Genes" Levy analyzes gene function in his new Micro-Tom with the help of a natural phenomenon discovered half a century ago by Nobel Prize laureate Barbara McClintock. McClintock was a pioneer in the study of "jumping genes," a type of genetic material found in maize which moves spontaneously between plants.

Jumping genes, also known as transposons, are the genetic "wild cards" that give ears of Indian corn their seemingly random distribution of color.

When Levy introduces specially engineered transposons to his Micro-Tom tomatoes, they practice the biological equivalent of the one-two punch, "knocking out" naturally occurring genes by inserting themselves into the genetic code.

These transposon-induced mutations cause specific tomato traits, are they color, size or sugar content, to be expressed abnormally, providing evidence of the genes' function under normal circumstances. A mutation that causes a tomato plant to pot out yellow leaves, for example, indicates the presence of a gene that, in non-mutant plants, determines that leaves should be green.

# Micro-Tom



# medical

stabilized, preventing the transposons from “jumping” further to create unwanted mutations.

**Tell-Tale Tomatoes**  
Levy’s method also introduces a biological structure that allows scientists to determine whether a transposon has been successfully implanted into the target genome. This is achieved by the use of “reporter” genes, genetic material that activates a recognizable signal when the transposon has jumped into place. Levy’s transposons have been specially engineered to carry reporter genes that code for beta-glucuronidase, an enzyme that causes plants to turn blue when treated with a special stain.

This engineered reporter is activated when the transposon jumps into a gene, and “unfurls” a blue flag to indicate that the mutation has been successful. Moreover, this blue effect is localized to a specific part of the tomato plant, the fruit, for example, or the leaves, allowing scientists to identify the part of the

plant where the mutant gene is expressed.

And this “flag” is so big it’s impossible to miss; Levy’s engineered transposons are almost 5,000 bases long, making it easy for scientists to identify the exact spot on the tomato genome where mutation has taken place.

**Beyond Tomatoes**  
Levy’s technique was designed for use on tomatoes, one of the most important crops for the fresh and processed food industries. But the method can be applied to any crop where farmers are interested in engineering new, more marketable strains.

With the completion of this study, the Micro-Tom is ripe for use in the commercial arena, and several companies have already expressed interest in Levy’s new method. Meanwhile, Levy and his team are putting his Micro-Tom method to work, creating new mutations in order to identify useful tomato traits.

Dr. Levy holds the David and Pauline Segal Career Development Chair. This research was funded in part by the National Plant Genome Center of Israel’s

Ministry of Science and the Leo and Julia Forchheimer Center for Molecular Genetics at the Weizmann Institute.

A patent application for the method described in this release has been registered through Yeda Research and Development Co., the technology transfer arm of the Weizmann Institute.

The Weizmann Institute of Science, in Rehovot, Israel, is one of the world’s foremost centers of scientific research and graduate study. Its 2,400 scientists, students, technicians and engineers pursue basic research in the quest for knowledge and enhancement of the human condition. New ways of fighting disease and hunger, protecting the environment, and harnessing alternative sources of energy are high priorities.

## Imaging Method Reveals Remarkable "Architecture" of the Working Brain

With thousands of neurons firing signals in all directions and forming trillions of possible connections, you'd expect the working brain to be a messy place.

Yet a new study conducted by researchers from Max Planck Institute of Psychiatry in Martinsried, Germany, and Israel's Weizmann Institute of Science reveals that brain cells engaged in different tasks in the visual cortex form "mosaics" which are amazingly orderly and elegant.

The study, featured on the cover of the December 1 issue of the *Journal of Neuroscience* (Vol. 17, #23), used the optical imaging method, developed by Weizmann's Prof. Amiram Grinvald, which has made it possible to provide an extremely detailed map of how the brain is organized when it processes information.

"Our maps of the working brain are so orderly they resemble the street map of Manhattan rather than, say, of a medieval European town," says Dr. Mark Heubener of Max Planck.

Beyond allowing us to marvel at the beauty of the brain's design, this research may assist in the development of artificial vision systems.

"Over the course of

evolution, the mammalian brain developed its sophisticated architecture not in order to provide scientists with pretty pictures but in order to function as efficiently as possible," says Grinvald.

A regular geometric pattern In the new research and in two preceding studies conducted by Grinvald and colleagues, optical imaging was used to examine the spatial relationship between neurons responsible for three aspects of vision; perception of depth, shape and color, and revealed that they form remarkably orderly interrelated mosaic-like patterns.

Groups of neurons responsible for depth perception are organized in parallel columns, while the "shape-savvy" neurons form patterns resembling pin-wheels (first visualized by Bonhoeffer and Grinvald). The centers of the pin-wheels are aligned along the centers of the columns in relatively straight lines, as are the clusters of neurons responsible for color perception. Moreover, the pin-

wheels, "spokes" always cross the borders of the columns at a right angle.

Obviously, these regular geometric relationships between different groups of working neurons are governed by specific rules that are far from random and apparently serve to maximize the efficiency with which the brain processes visual information.

Extremely high resolution Scientists have long suspected that, despite its overwhelming complexity, there is method to the brain's "madness": as long as 30 years ago, Nobel-winning neuroscientists Torsten Wiesel and David Hubel talked about the "architecture" of the brain at work.

"Architecture" implies that once we know how to look, we'll discover that the networks of functioning neurons form orderly structures depending on their task.

Yet until recently, brain-

imaging techniques did not provide sufficient resolution to reveal such structures.

It was precisely for this purpose that Grinvald, while working in Prof. Wiesel's laboratory at Rockefeller University, developed the optical imaging method used in the current study.

Optical imaging makes it possible to visualize the detailed organization of the brain at work because it can map the brain's functional architecture with an extremely high resolution, allowing scientists to observe structures as small as 0.05 millimeters in size.

*Prof. Grinvald, who holds the Helen and Norman Asher Professional Chair in Brain Research, is head of the Murray H. and Meyer Grodetsky Center for Research of Higher Brain Functions and of the Wolfson Center for Applied Scientific Research in Functional Brain Imaging at the Weizmann Institute.*

# medical



## Environmentally Friendly



*A FRIENDLY ENVIRONMENT: International participants in Kibbutz Ketura's Arava Institute for Environmental Studies, from left: Yan Shao-Qian, of Beijing; Tara Wolfson, originally of Dewitt, NY; Fayed el-Madham of Gaza City; and Khaldoun al-Omouch of Amman, Jordan.*

**Kibbutz Ketura Brings Jews, Christians and Moslems Together in New Environmental Studies Program**

**by Wendy Elliman**

Fayed el-Madham, 31, a Libyan-trained zoologist from Gaza City in Egypt, is collecting solid organic waste from Negev farms and kibbutzim, and fermenting it into different types of compost. Khaldoun al-Omouch, a 24-year-old environmental lawyer from Jordan, travels daily from Kibbutz Ketura to Eilat to develop law and law enforcement approaches to preserve Eilat's threatened coral reefs. Yan Shao-Qian, 28, of the Rural Technology Development Center in Beijing, are

a chemist by training, but in Israel his focus is agricultural: he's searching for new desert-resistant food crops to bring back to China.

These three young men are among 33 students enrolled in a one-year program at the Tel Aviv University-accredited Arava Institute for Environmental Studies.

The Institute opened last year on Kibbutz Ketura, deep in the Negev Desert, 30 miles north of Eilat.

"Ours is the only center in the world whose sole purpose is training environmental leadership," says Institute academic director Dr. Alon Tal, a lecturer in Environmental Law and Policy at Tel Aviv University and founder and chairman of Israel's Union for Environmental Defense. "It's a crucible of intensity. Students emerge with a richer and broader understanding not only of the environment, but also of society."

With students from Israel, the Arab world (a full third of the students enrolled), North America, Europe and even from China, the program aims to create a cadre of scientists and policymakers who have a regional perspective on environmental issues and can work together from wherever they live.

"Beyond this," says Tal, "we see the program as Ketura's contribution

to the peace process. At Ketura, where we live in the shadow of Jordan's mountains, we want to know our neighbors on a different level."

For Tamar Keinan, 30, a Tel Aviv-based industrial management engineer who is examining salination and nitrates in underground aquifers at the Arava Institute, this has been an enormous extra in the program.

"I was born in Israel and from first grade on we've had get-togethers with Israeli Arab classes," she says. "But it was always very self-conscious, very false. For the first time in 30 years, I'm truly face to face with my neighbors—for better or for worse. Certain things have really floored me. There's a Palestinian here who was born and raised in one of the big refugee camps—but his father grew up in Ashkelon."

Although Keinan has developed one real friendship with a Palestinian student, a wariness remains between Israelis and Arabs, she says.

"Arab students relate differently to the Israelis in the course than to Jewish students from other countries," says Jill Klein, of Roslyn, New York, an agricultural economist who's studying sustainable agriculture production systems at

Ketura. "When that Jordanian soldier murdered seven Israeli teenagers in Naharayim last March, the Arab students were clearly very upset. They apologized over e-mail to their Israeli classmates, but not to non-Israeli Jews like myself."

For Arab students no less than for Israelis, meeting one another has been an eye-opener. Hashem Shahin is a research assistant in Bethlehem University's Biology Laboratory. "I thought Ketura would be filled with people carrying guns," he says. "I had no idea what a Kibbutz was. What I found was a welcome surprise" While at Ketura, Shahin has been offering kibbutz members free Arabic lessons.

One reason why Alon Tal located the Arava Institute in Kibbutz Ketura is because it's his home and because it's also the home of Dr. Elaine Solowey, a world expert in alternative desert agriculture. When she first came to Ketura in 1974, the kibbutz had 13 trees, all of them sick. Today it has over 9,000, all healthy and almost all planted by Solowey. In her experimental orchard, a salty stretch left over after she'd planted Ketura's 3,000 date palms in dauntingly straight rows, she is growing 180 different plant species, at least six of which show

"great commercial promise." She has been teaching interns sustainable agriculture for some two decades.

Ketura's resident academics were not, however, the only reason for selecting the kibbutz. Founded in 1973 by Young Judaea, the youth movement of Hadassah, the Women's Zionist Organization of America, Ketura is "a collection of eccentrics—and so are our students," says Solowey. "Why else would we be living in such a desolate place? We're all trying to work out our ideas in relation to our unique environment. One young man in the program, for example, is designing a mile-high tower at Timna, near Solomon's copper mines. His idea is to push hot desert air down through the tower to supply energy to a million people. And to us, it seems like a great idea well worth exploring.

"We really enjoy our students," she continues. "Most communities in isolated places like this get enclosed—ingrown, like toenails. We don't. Although we're physically very isolated, we get a lot of visitors—desert scholars, interns, scouts, Young Judaeans, volunteers, Hadassah supporters. Beyond that, we firmly believe in a connection between the way we live and the shape of our culture."

This belief flavors the non-academic side of the Arava Institute's program. All students are "adopted" by kibbutz families for the program's duration, spending Shabbat with them and, in some cases, growing very close. And if the Arab students kept a low profile last spring during Israel's Independence Day celebrations, Yan Shao-Qian marked both those festivities and Pesach a few weeks earlier with great gusto.

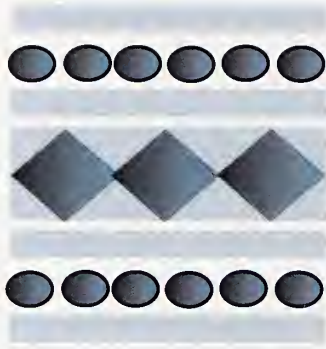
"It's part of the experience," he says. "People are so friendly. How could you not share their important days with them?"

Absorbing students into kibbutz life is eased by a Hadassah-style openness that infuses Ketura's ideology. The first non-Orthodox kibbutz in Israel to build a synagogue, the Ketura explores alternative approaches to Judaism. Its pluralist atmosphere won it the Knesset Prize in 1987.

"This kibbutz itself has been as much of an eye-opener to me as meeting Arabs," says Tamar Keinan. "I grew up in an anti-religious home and have never had any time for Judaism. But Ketura is pluralist, like its Hadassah godmother in America. I've seen for the first time that it's possible to be different and still live together."



# REVIEWERS



## Noam Chomsky: A Life of Dissent

By Robert F. Barsky  
MIT Press 237 pp.  
\$27.50  
Reviewed by Estelle Hoffman

Noam Chomsky has been described as the most important figure in the intellectual realm in America in the 20<sup>th</sup> Century. From his youth, his interests and opinions have been consistent and independent.

He has been a controversial critic of politics in America, and the public has been divided in praise and condemnation of him. It is not argued that he is a leader in the field of linguistics. He has clung tenaciously to the fight for social justice as he sees it.

Chomsky was born in 1928 into an educated Jewish household. His father, Dr. William Chomsky, had fled Russia in 1913 to avoid the army of the Czar. After working in sweatshops, he managed to work his way through the Johns Hopkins University by teaching Hebrew in Baltimore schools. He became one of

the world's leading Hebrew grammarians and wrote several books related to the Hebrew language. He served on the faculty of Gratz college and became president of its faculty. He also taught at Dropsie College until he died in 1977.

This father's influence on Noam Chomsky was reflected in the importance of education to him. His mother was also a teacher and activist. Robert Barsky portrays the life of the Chomsky family in a way that makes his development understandable. He began to write for his school newspaper at the age of ten, when he was already interested in the Spanish Civil war, an important event in his formative years.

He became a libertarian and sided with the Spanish anarchists. His father's passion for the Hebrew

language gave to Noam his intense Jewish background. It was the language, however, and not the Jewish religion that was the concern of both father and son.

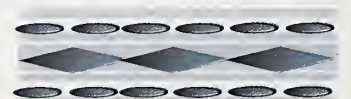
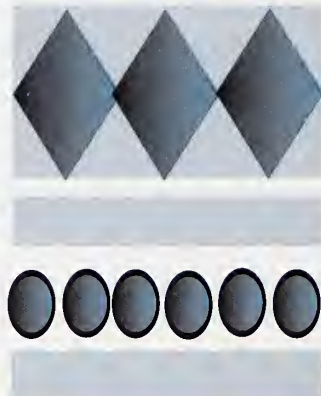
He was interested early in peace in the Middle East, but did not support the idea of a Jewish state. He worked towards cooperation between Jews and Arabs, an effort he realized later was ill founded. His political leanings were certainly to the Left, and he favored a binational state, socialist in orientation. For that stance he has been in the disfavor of much of the American Jewish community.

Despite the pros and cons of his opinions, his has been an interesting life, and Robert Barsky's biography of Noam Chomsky is an interesting, if sometimes too detailed account.

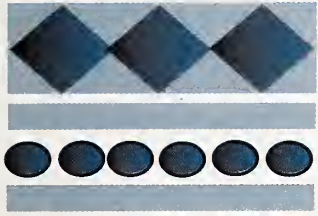
Attacked for what is viewed as an anti-Israel bias, he is criticized by others for prejudice against the Arab world. His zeal for impartiality seems to make him vulnerable, but leaves him unchanged.

Robert Barsky teaches at the University of Western Ontario and is the author of scholarly works.

## Books



# Books



## Tzedakah

By Jacob Neusner  
UAHC Press 106 pp.  
Paperback  
Reviewed by Estelle  
Hoffman

The Hebrew word Tzedakah means both righteousness and charity. In this latest of his many written works, Jacob Neusner explores the possibility of our buying Jewish survival through philanthropy; that is to say, Tzedakah.

Neusner's purpose in this book is to make sense of Tzedakah "in the setting of the inner life of Torah."

Many of us think that there is a distinct separation between the secular and religious areas. Raising money is viewed as secular. Praying, studying and performing rituals are considered religious. Yet, this is not true, according to Jacob Neusner, who is an observant Jew. His intent in this book is to teach from the wisdom of Jewish sages and he asks some questions. He speaks to all of us, particularly to those engaged in fundraising. What are we

supposed to do, and what does that mean about what we are supposed to be?

You cannot make things up as you go along. There must be some common language, of necessity based on Jewish law and tradition, Halacha. Obviously, material wealth is just that; Tzedakah is holy. An entire chapter is devoted to degrees of Tzedakah.

There are responsibilities of the community in Judaic law. Through the meaning of Tzedakah, Jewish philanthropy, we can discover if that can buy Jewish survival. In giving contributions, are we doing Tzedakah, and it is that something holy? Torah tells us to make the ordinary into something holy. Holiness is not limited to a particular place. It is attitude that changes the secular into the holy. The intention in our hearts is what makes a secular act holy. Thus, a spoken bracha in the performance of an ordinary act makes the action holy; i.e., lighting candles is secular, intoning a bracha over the lighting of candles on Shabbat is a holy act.

Happily, this is a

# Arts



book of hopefulness. It offers inclusion for Jews who consider themselves less than observant of all the prescribed mitzvot into the realm of the holy, if the purpose of their activities can be considered to be directed towards a sacred goal.

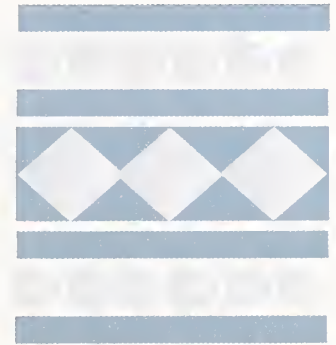
In the appendix there are quotations from original sources, in Hebrew or Aramaic with English translation, on which the text of Neusner's Tzedakah is based.

Dr. Jacob Neusner is Distinguished Research Professor of Religious Studies at the University of Southern Florida and Professor of Religious Studies at Bard College, Annandale-on-Hudson NY.

## In My Pocket

By Dorrieth M. Sim  
Illustrated by Gerald  
Fitzgerald  
Harcourt Brace 32 pp.  
\$16.00

An eight-year-old German Jewish girl escapes the Holocaust by being sent via the Netherlands to Scotland. There, with her newly adoptive parents, she found the freedom to play with children, regardless of her Jewishness, whereas in Germany she was rejected by gentile children. She was pleased by the new life-style in Edinburgh and while she



treasured mail from her parents, she seemed to adapt well to her new home.

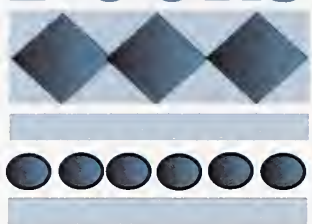
The first sentence she learned in her new language was, "I have a handkerchief in my pocket." Each new word she learned in English she would insert into the same sentence. That was how she accumulated English nouns, at any rate. Her parents had promised her when they put her on the train for Holland that they would soon be reunited. Whether that came to pass is left to the reader's imagination.

The story is drawn from the author's own experience, and is a vehicle for teaching a bit of history to the young. The book, *In My Pocket*, is recommended for children from five to eight years of age.

While the story is serious, it is told pleasantly, and the illustrations are full-page size and in vivid colors.



# Books



## Everything Changes

By Stan Biderman  
Plain View Press 100 pp.  
\$14.95 paperback

The 37 poems in *Everything Changes* are introduced by conversations with the author's parents. His mother saw the murder of family members in a Polish ghetto and his father escaped from a railroad car by leaping out as the train ran at full speed towards its destination, a concentration camp.

His poems reflect the horrors of war, his rage, fright and sometimes hatred. In spite of his doubts and questions, in the end Stan Biderman celebrates life, and decides that in spite of the change of everything, God endures.

This is poetry in its most modern form. It is the poet's original expression of his reaction to what happened to his parents, who made their way to Texas, where Stan Biderman was born in 1951.

Biderman is former

director of the research institute of the U.S. Holocaust Memorial Museum. He earned B.B.A. and J.D. degrees from the University of Texas, practiced law for 15 years, and now devotes much of his time to writing. He and his wife live with their two children in Austin TX.

## The Harlot by the Side of the Road; Forbidden Tales of the Bible

By Jonathan Kirsch  
Ballantine 378 pp.  
\$27.00  
Reviewed by Estelle Hoffman

For a youth in search of risqué stories, for the reader who chooses tales of life in its stark reality, or for a Bible critic in search of flaws in biblical heroes, here is a juicy sample.

The stories in *The Harlot by the Side of the Road* are well described by the publisher as records of "Deception, violence, adultery, incest, rape, mutilation, torture and murder." I would add also,

# Arts



outrageous behavior. Sometimes the perpetrators are punished; in other instances, praised and/or rewarded.

Seven Bible stories are recounted in literary story form by the author, with accompanying excerpts from the Bible itself. In addition, Jonathan Kirsch has seriously researched modern biblical scholarship and he raises questions and gives possible explanations bearing on the facts. He offers a scenario that appears to the mind clearly with reading. Here are the passages chosen for inclusion: Tamar and Judah (Genesis), Zipporah and Moses (Exodus), Jephthah and his daughter (Judges), The traveler and his concubine (Judges), Tamar and Amnon (Samuel), The rape of Dinah (Genesis), and the opener, Lot and his daughters (Genesis).

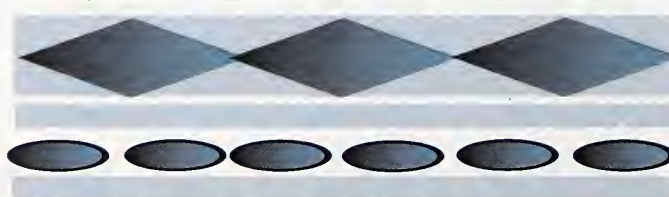
It would be rewarding to participants in Sabbath services if more books of

the Bible, such as Joshua, Judges, Kings I and II, and Samuel I and II, were included in Torah readings, instead of reading only the first Five Books of Torah. Some interesting, and furthermore, important events and personages in the history of the Jews would thereby become familiar to Jews who are not reading the Bible on their own. This occurred to me as I read this book as I went in almost rollicking mood, reading *The Harlot*.

The author submits his suppositions of omissions in the stories by biblical authors and translators, and certainly redactors. It seems there were those who censored, or at least "cleaned up" some of the tales as they were finally written down after centuries of oral transmission for each generation to the next. He also offers possible reasons for inclusion of the stories in the decision about their appropriateness in the canon of the Bible.

Jonathan Kirsch is a book critic for the Los Angeles Times. He has been a student of the Bible for more than twenty years. He writes and lectures on literary and biblical topics, is a member of the Book Critics Circle and a former correspondent for Newsweek. In Los Angeles where he lives, he also practices intellectual property law.

# Movies



The Color of Water

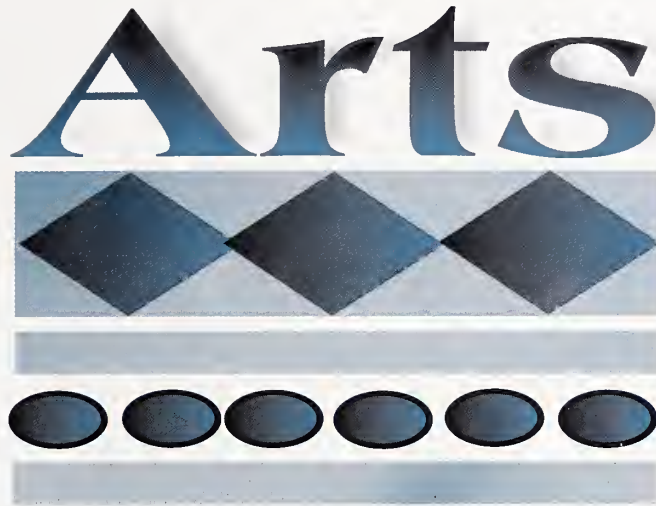
By James McBride  
 Riverhead Books 291 pp.  
 \$12.00 paperback  
 Reviewed by Estelle Hoffman

The title of *The Color of Water* explains the concept of the neutral color of God, a definition that should be acceptable to reasonable thinkers.

That said, to describe the story of James McBride's book of that title, the words "unusual" and/or "amazing" might apply.

The story is one about the conflict of races, of difficulties in life and the ways people cope with the struggles they confront in a world that is less than fair. Members of this writer's ancestors have been hardened or strengthened, sometimes discouraged or saddened by the world in which we live.

Until he was a mature adult, James McBride was unable to prompt his mother to reveal her origins and the facts of her early life. Of course, he had always wanted to know, because as one of twelve black children of a



white mother, he was naturally curious. His mother's story is unveiled in alternate chapters between the story of his own life.

"Mommy," the daughter of immigrant Orthodox Jewish parents from Europe who lived in Suffolk, Virginia, found warmth and acceptance within the black community and families of her first and second husbands. She embraced their Southern Baptist Church as well, finding the strength and determination that enabled her to provide the sustenance that produced twelve educated, professional offspring. She left behind all of her own family, a circumstance that troubled her sometimes, during the constant battle against poverty over which she triumphed.

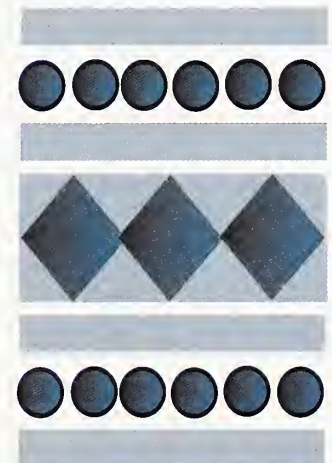
James McBride's story rings true, but its complexity evokes mixed emotions of wonder, admiration and incredulity in a reader

whose life has been far less difficult. The mother's conviction that regardless of color or status, each person is a human being, and that without education each would "be a nobody," was implanted so deeply in her brood that, though they wavered at times, ultimately they upheld the standards she imposed. At the age of 65, she graduated from Temple University in Philadelphia. She has since continued to work for the benefit of humanity in numerous ways. In truth, this is an "only in America" story.

After years of living on a dangerous edge of life, James McBride shaped up and became the writer, musical composer and saxophonist he is today. In 1993 he received the American Music Theater Festival's Stephen Sondheim Award for his work in composition for the musical theater. He is a graduate of Oberlin College, chosen for its

renown in music education, and he holds a master's degree in journalism from Columbia University. He is married and has two children. Interestingly, his mother's twelve children have made her grandmother of twenty (not 144).

*The Color of Water* has been a New York Times bestseller and was called "A triumph" by that publication's Book Review. The book was chosen by Book-of-the-Month Club and Quality Paperback Book Club.





# Blumenthal Jewish Home

7870 Fair Oaks Drive ~ Cemmons NC 27012 ~ (910)766-6401

# Chai-lights

February 1998

## Holiday Happenings Enrich Life At BJH

Experiencing the changing seasons in a Jewish Home carries with it the added pleasure of moving through the Jewish holiday cycle of celebrations. Daily life is filled with an abundance of sensations to stimulate one's senses. As the colors of the leaves outside the windows change to vivid reds and yellows of fall and the falling leaves meet the brisk air of approaching winter the colors inside the Home also reflect the changing holidays. Bulletin boards on all wings of the Home and dining room decorations begin the year with the brightness of High Holyday symbols, the reds of apples and the golden color of honey; the Sukkah is colorfully dressed with harvest fruits and vegetables and soon to follow are the blue, silver and white of Chanukah decorations. The Gift Shop's windows are filled with Rosh Hashanah and Jewish New Year cards in autumn while Chanukah cards begin to appear and beckon one inside as days become shorter and colder. In the dining rooms the aroma of traditional dishes and the tastes of honey cake and tzimmes for the new year, fruits for Sukkot, and tasty desserts are a reminder of changing seasons as well as special memories. Our mouths water as we look forward to the sizzle of latkes and their savory taste on Chanukah.

The celebration of Shabbat each week binds the year together with its special traditional observances at the Home. The taste of challah and wine,



*Eva Kaplan takes a close look at the Hanukkah Menorah shown to her by volunteer Ruth Jacobs.*

the sounds of Shabbat blessings, the aroma of chicken soup fill the dining rooms on each wing and prepare residents for this weekly holiday. The mood is created for the services to follow, evening and morning in the Fair Oaks synagogue. The Fair Oaks synagogue is the gathering place for residents who are able as services are held each Shabbat and for all Jewish holidays. Brief services for those unable to attend the synagogue are held on the nursing wings. The services conducted by BJH Religious Director Dr. Andrew Ettin are the focus of most holiday observances and are a familiar and comforting setting for the residents.

*Continued on page 25*



*A Temple Emanuel preschooler brings Yom Tov greetings to Lottie and Henry Maienthan during the Sukkot observance at BJH.*



Special programs led by volunteers and BJH staff augment the holiday celebrations and enrich the Jewish atmosphere at the Home throughout the year. The Temple Emanuel Preschool in Winston-Salem visits monthly, sharing Shabbat and holiday programs with the residents. Rabbi Marla Subeck of Temple Emanuel in Winston-Salem visits regularly holding informal meetings with residents and highlighting holiday observances at programs. Rabbi Fred Guttman of Temple Emanuel in Greensboro provides an added touch to the Starmount luncheons in Greensboro where he entertains residents with holiday songs and shares insights into upcoming holiday observances. The BJH Recreation department staff engage the residents in activities from cooking holiday treats to arts and crafts, music and reminiscing while highlighting holiday events. The Dining department provides the traditional taste treats which evoke both memories and appetites.

Sharing Jewish holiday celebrations with the young and the old, watching the seasons change with family and friends, recalling holidays past and memories forgotten, these are important moments in the daily life of residents at the Blumenthal Jewish Home. These events renew and enrich the spirit and provide a sense of continuity and meaning to life.

*Both Winston-Salem preschoolers and BBYO members add decorative touches to the large BJH Sukkah in the Home's courtyard.*

*Clockwise from left: BJH Religious Director Dr. Andrew Ettin leads the kiddush during the Sukkot observance held in the Mansion; Rabbi Fred Guttman sings holiday melodies at the Starmount Luncheon held in Greensboro; Rabbi Marla Subeck leads a Hanukkah program for BJH residents and Temple Emanuel preschoolers in the Fair Oaks Commons.*





# BJH BRIEFS

The West Forsyth High School Anchor Club presented its ninth annual Halloween party at the Home on October 30th. The residents were thrilled viewing the grand parade of colorful creative costumes presented by the entire club. Clowns, gift boxes, prisoners and southern belles were some of the clever costumes vying for attention. Students and residents enjoyed socializing and sharing in the fun of this festive event.



*Members of the Anchor Club cheer BJH residents during a lively costume parade presented for Halloween.*



*The Fourth grade class from B'nai Shalom Day School presents a spirited performance for residents at the Home in November.*

Students in the sixth grade class at B'nai Shalom Day School were the sparkling entertainers for the December birthday party at BJH. The residents were treated to a delightful program of Jewish musical theater presented by these talented young students. The December party was a special treat thanks to the singing and acting of the students directed by B'nai Shalom teacher Zvi London who has become a familiar face to everyone at BJH. Special thanks also to the Greensboro volunteers who have been hosting the monthly birthday parties at the Home for many years.

B'nai Shalom Day School students brought the bible to life when they performed at the Home in November. The fourth grade class from Greensboro presented a dynamic theatrical performance of music, action, dialogue and art as they told the story of creation to the residents. These friendly and talented students charmed the residents with their enthusiasm and warmth as they helped to serve refreshments and chatted with residents after the performance. Bouquets to their teacher Edna Sharon and the actors who shared their joyous exuberance and hard work with us.



*Sixth grade students from B'nai Shalom share their musical talents with the residents at the December party.*



## HAPPY BIRTHDAY

### BIRTHDAY PARTIES BRING FESTIVE TIMES TO BJH

#### WELCOME

*May you have a long, happy,  
healthy life.*

**Eunice Bullard**  
Winston-Salem, N.C.  
**Bernice Patterson**  
Greensboro, N.C.  
**Elbert Levy**  
Winston-Salem, N.C.

*B'nai Shalom students in the fourth grade, above, and sixth grade, below, greet residents attending the November and December parties. Volunteers Jeanne Pratt, Marilyn Belenky and Joey Strasser add their special touch to a party enjoyed by BJH resident Eva Weinberg.*

#### HAPPY BIRTHDAY TO OUR GREENSBORO VOLUNTEERS!!! BJH

*congratulates these dedicated volunteers who have been providing festive parties for our residents since January 1989.*

#### JANUARY

Bea Adler  
Helen Bloch  
Frankie Craven  
Rae Glickman  
Saul Gottlieb  
Hannah Hockfield  
Henry Maienthau  
Geraldine Summerfield  
Pearl Yachnin  
Annis Zeitz

#### FEBRUARY

Yetta Besnoy  
Ida Feinberg  
Hilda Gilbert  
Miriam Gingold  
Josephine Miller  
Pauline Moskowitz  
Alise Panders  
Vesta Puckett  
Garie Royse  
Amelia Santillo  
Ravea Schwartz  
Beatrice Woosley



**BJH**  
Chai-lights Editor  
Sue Clein



## Millie's Musings

Anybody for Bingo? I would venture to say that on any given day or night, across these United States, one could find many thousands of bingo games being called. You could find them in casinos, churches, even in synagogues, community halls, fire-houses, country fairs, nursing homes and assisted living residences. The players become more adept every time they play, able to handle three or four cards of their own plus the three or four on each side of them belonging to their friends---" Sadie, you missed the B-6!"

They play for the prizes and they play for the companionship. And, except for the real gamblers that you can spot at a glance, I'd wager that most players are attracted by the crowds and the opportunity to make some new friends.

Well, the situation is no different at the Blumenthal Jewish Home; many of the residents can play Bingo four days a week. Some of our most reliable volunteers are here every week, calling the bingo numbers and keeping track of who wins the games. Eleanor Leverenz, Rose Solomon, Kimrey and Mike Pollak, Fran Bain, Brandee Howell and members of the Clemmons Kiwanis Club have become expert callers.

The awarding of the prizes completes the bingo saga. Each resident who plays somehow manages to be awarded the maximum monetary

amount of credit possible at the BJH BINGO GAMES. Once a month a General Store suddenly appears on the premises in the library of the mansion. The Store is stocked with the finest merchandise-candy, toiletries, make-up, candy, kleenex, stockings, perfume, candy, toothpaste, gift packages, creams and lotions and more candy.

As our volunteers arrive at 9:00 am to set up the wares so that the store can open at 10:00 am, they are greeted with "Hi, Good Morning! Ready to open?" from the many residents lined up in wheelchairs, reading newspapers and sitting on the sofas and chairs chatting. They are waiting for the numbers to be distributed(as in a bakery shop) so that they may view the new merchandise which they can purchase with their bingo credit winnings. What a perfect time to socialize and meet new residents.

The volunteers who service the customers deserve medals for their patience, their smiles and their personal connections with each individual. Lydia Thabet, Jane Emerson and Michele Sigal have spent some wonderful hours in our General Store giving of themselves and receiving personal rewards. Other volunteers have pitched in when needed.

The General Store is hoping to hire additional personnel for the coming year. Give Millie Slatkoff a call at 766-6401 to apply.



*Volunteer Rose Solomon makes sure the residents know which number she has called.*



*The General Store volunteers guarantee satisfied customers. above, Lydia Thabet assists Fay Simon with her purchase; below, Jane Emerson offers help to Fair Oaks resident Goldie Sandler.*



**HAPPY ANNIVERSARY**

**Congratulations to the following staff members who celebrate anniversaries of employment in**

**JANUARY**

- 21 years  
Carolyn Bright, CNA
- 20 years  
Betty Gentry, RN
- 19 years  
Sue Pierce, CNA
- 10 years  
Doris Stroud, Administration  
Karen Wyatt, Medical Records
- 8 years  
Betty Stevenson, CNA
- 7 years  
Mike Smith, Dietary
- 6 years  
Peggy Bridges, Staff Development Director
- 5 years  
Jeff Tinsley, Chef
- 4 years  
Audrey Hardy, CNA  
Ellen Kimball, Nursing Administration
- 3 years  
Barbara Sales, Housekeeping/Laundry Team Leader  
Robin Smith, CNA
- 2 years  
Deborah Bergman, Beauty Shop  
Joy Daniel, Beauty Shop  
Laura Hanes, Dietary  
Felicia Simmons, CNA  
Delores Williams, CNA
- 1 year  
Shema Carter, CNA  
Antonia Imes, CNA  
Carol Walker, RN  
Joann McCollum, CNA

**FEBRUARY**

- 20 years  
Ruth Howell, Dietary
- 11 years  
June Ireland, CNA
- 6 years  
Faye Simmons, Laundry
- 4 years  
Seth Levy, Executive Vice President
- 3 years  
Eileen Payne, CNA
- 1 year  
Sue Deason, Dietary



*Hildegard Oppenheimer fills her order with the aid of volunteer Michelle Sigal.*



*Volunteer Eleanor Leverenz can be found in her favorite spot calling Bingo games each Monday and Friday in BJH and Fair Oaks.*

**Blumies Gift Shop**

*Great Winter Sale*

**Shop Now for Beautiful Gifts**



**Shop Hours**

Tues. 12-4 pm  
Fri. 3-5 pm

**Visit Blumies at BJH- Give the gift that gives twice.**



## Calendar Highlights January

# 1998

2. Catholic Mass, with Holy Family, 10:00 a.m., Friendship Room.
3. Travelogue and Library Books, with Forsyth Co. Library, 10:30 a.m., Individual Units.
4. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
6. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
9. General Store, 10:00 a.m., Mansion Library.
13. Leave for VFW, Senior Citizens Luncheon, 10:00 a.m., Fair Oaks Lobby.
13. Resident Council Meeting, 2:00 p.m., B-1 Activity Room.
14. West Forsyth High School Anchor Club, "Simple Word Games", 3:00 p.m., Upper Commons.
16. Leave for Winston-Salem, Shopping at Hanes Mall, 9:30 a.m., Fair Oaks Lobby.
18. Card Club, 3:00 p.m., Upper Commons.
21. Leave for Greensboro, Starmount Country Club, Fair Oaks Lobby.
22. Concert Andrew Glen "Some Enchanted Evening", 2:30 p.m., Commons Auditorium.
29. News and Views, with Leonard Clein, 10:30 a.m., Friendship Room.

## Calendar Highlights February

# 1998

1. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
3. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
6. Temple Pre-school Visit, Tu B' Shevat Seder, 10:00 a.m., Upper Commons.
6. Catholic Mass, with Holy Family, 10:00 a.m., Friendship Room.
6. Travelogue and Library Books, with Forsyth County Library, 10:30 a.m., Individual Units.
10. Leave for VFW, Senior Citizens Luncheon, 10:00 a.m., Fair Oaks Lobby.
10. Resident Council Meeting, 2:00 p.m., B-1 Dining Room.
11. Tu B' Shevat Activity, 2:30 p.m., Upper Commons.
12. West Forsyth High School Anchor Club, "Making Valentines", 3:00 p.m., Upper Commons.
13. General Store, 10:00 a.m., Mansion Library.
13. Valentines Day Party, 2:30 p.m., Individual Units.
15. Brenner Concert, Fred Moyer - "Popular Songs", 2:30 p.m., Commons Auditorium.
18. Leave for Greensboro, Starmount Country Club, 10:30 a.m., Fair Oaks Lobby.
21. Winston-Salem Adventure Club, 2:30 p.m., Individual Units.
22. Card Club, 3:00 p.m., Upper Commons.
26. News and Views, with Leonard Clein, 2:30 p.m., Friendship Room.
27. Leave for Winston-Salem, Hanes Mall Shopping, 9:30 a.m., Fair Oaks Lobby.

**IN MEMORY OF**

*We mourn the loss of:*

**Ruth Mandel  
Dorothy Rodriguez  
Florence Weiner  
Myrtle Willard**

*May their cherished memories bring comfort to their loved ones.*

*Edna Sharon directs her fourth grade students in a lively production at BJH for the November party.*



**WISH LIST**

Item	Price
Single Section Roll-In Refrigerator	\$3,000.00
Food Processor Hobart #FP100	\$1,600.00
Food Processor Hobart #FP61	\$1,500.00
Special Holiday Concerts, e.g. Chanukah Party, Sukkot Celebration and Mayfest	\$1,000.00
Pan Rack ADE 1818/KDA	\$ 200.00
Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
Koss Personal AM/FM Stereo Cassette Players	\$ 90.00

We invite you to help us purchase these items. If you are interested, please send your check to:

The Blumenthal Jewish Home  
7870 Fair Oaks Drive  
Clemmons, NC 27012

If you have any questions, please call Seth Levy at (910) 766-6401.

We shall provide appropriate recognition for the items which are purchased.



**The Tree Of Life**

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_  
\_\_\_\_\_

*Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012*



# THE BLUMENTHAL JEWISH HOME ANNUAL REPORT - 1996-97

## President's Report

by Audrey Madans

*(Delivered at the Annual Meeting on 10/26/97)*



Ladies & gentlemen, guests, members of the Blumenthal Jewish home, staff and residents - it gives me great pleasure to greet you and to recap the events of the past year at the home.

We've had a great year! Sure, there have been some ups and downs. . . But it really has been great. Recently we were visited by representatives of the NC Department of Health & Human Services for our annual Medicare/Medicaid survey and we received an excellent rating. Thank you's go to the entire staff for keeping the home in such an excellent state.

Since our last Annual Meeting, the home hired a new facility manager, Mr. Jesse Phillips. Jesse has proven to be a welcome addition to this home. He oversees our housekeeping, laundry and maintenance departments. We also engaged a fine food service company, the Bateman Healthcare Division of compass group USA. This has resulted in better service from our dietary department. Bateman, under the direction of Mr. Glen Jordan, is responsible for today's delicious brunch! Another new department head addition this year has been Ken Keever who is our director of pharmacy. Ken comes to us as an employee of the Vencare Healthcare Division of Vencor, Inc., The Company with whom we contract for our pharmacy services.

Our spiritual leader, Andrew Ettin, has continued to bring services to each section of our home. He also conducts memorial services for residents of the home who have passed away. These memorial services, which are attended

by residents and employees, have been very successful in allowing others to say goodbye and form some sense of closure.

In Fair Oaks, Seth continues to hold his monthly "schmoozing with Seth" sessions, and he also meets regularly with the nursing home residents at their monthly "residents' counsel" meetings. This personal contact encourages the residents to openly discuss their concerns, complaints and, sometimes, even current events! Seth has also remained active in his role as the liaison between the Jewish communities of North and South Carolina and the home. He has worked with Federations throughout the Carolinas on planning committees, Jewish Family Service committees, newcomers' fairs, agency fairs, and long range planning committees.

In March, the home received a 1st place award from the NC Healthcare Association for publishing the best professional healthcare newsletter in the state. Congratulations go to Sue Clein, director of public relations, who prepares the entire BJH section of the Times Outlook magazine as well as the information that goes to the temples, synagogues and newspapers in North and South Carolina.

No organization is complete without its cadre of volunteers, and BJH is no exception. We recently paid tribute to 40 volunteers and their families at a volunteer recognition dinner at the home. Many thanks to Millie Slatkoff who does a super job in recruiting and managing the home's volunteer program.

As I've mentioned at previous meetings, the overall facility continues to age in place. Thanks to the house & grounds committee, many repairs and improvements have been made this year. In a-wing, all the resident rooms have new "overbed" lights. We replaced the concrete deck over the Fair Oaks connector link and installed air conditioning in the laundry room. Two ceiling fans were installed in the mansion library and new lighting was installed in the a-wing dining room. A new roof was put on a-wing and the mansion. Plans are under way for a smoking room in the b-1 wing. A new computer and data base system was purchased for the business office. The new development program, "raiser's edge," has replaced the old "donormaster" program.

In May, the largest ever menshch sports night was held in Greensboro and it was a huge success. Over \$20,000 was raised for the home, and this was certainly due to the enormous effort made by Bert Lynch and Al Herman.

This year's Charlotte Annual Endowment Drive was chaired by Stan Greenspon. Stan and his team raised over \$50,000 for the home. The board is very grateful for their hard work.

At present, BJH is proud to have been chosen by the Museum of the Jewish Family as the site for its exhibition of lithographs by the noted artist, Abraham Ratner. A reception for the community was given by the museum and the home earlier this month. If you haven't seen it yet, please drop

play until mid November.

I guess the most exciting event this year took place at the annual board retreat in May. In a unanimous decision, the board adopted a proposal to consider a sale of the BJH facility. This decision was not made lightly. Times, changes, distance were among the issues leading up to this proposal. Later on today's agenda, you will hear a report from Mr. Ron Weiner, an attorney from Charlotte and a Vice President of the board, who will give you a progress report on what has been accomplished to date.

In the immediate days following the retreat, David Moff, Albert Jacobson, Al Herman, Seth Levy and I held meetings to discuss the proposal with department heads, all employees and residents of the nursing facility and Fair Oaks. Letters were sent to all family members or responsible parties and residents. Follow up telephone conversations were made to all our private pay family members or responsible parties and many of the Medicaid family members or responsible parties. Press releases regarding the proposal were sent to the Winston-Salem Journal and Clemmons Courier as well as the Times Outlook, Charlotte Jewish News and the Greensboro Jewish Federation News. All federations received a packet of information including copy to be used for any press release. Since then, several community meetings have taken place where the proposal was discussed. Michael Schifftan spoke at the Greensboro Jewish Federation annual meeting. Seth Levy spoke at Temple Emanuel's annual meeting in Winston-Salem and answered questions at an AIPAC fundraiser meeting in Greensboro. I was invited to address the Charlotte Jewish Federation board meeting where I answered many questions. Seth and I (especially Seth), David Moff, Linda Combs and David Plyler have been keeping

our staff and residents up to date on the progress of the proposal. Prior to the August executive committee meeting, an open forum was held where a few people addressed the group. Letters have been received from interested and concerned individuals and all have been answered.

Now that my term as president of the board of trustees comes to an end, I'm taking with me a sense of accomplishment as well as lasting memories of places I have been as your representative and people I have met and with whom I have worked closely. This position has been a constant source of inspiration to me. I have continually witnessed first hand the caring and compassion of our staff and the board toward the residents and their families.

Funding is getting tighter, staff may be shrinking and the Jewish population continues to dwindle. But I'm confident that our services to the elderly will continue in the manner to which we are accustomed. BJH tradition of service and compassion will endure and we must continue to have a strong and committed staff, board and membership.

As you heard earlier, the board has accepted the challenge to investigate the sale of this facility. Where, when and to who are still unanswerable questions.

During these three years, some meetings were more difficult than others. I've seen many successes and few failures in board decisions.

To his credit, Seth Levy has been an outstanding director. His deep personal commitment to working with staff and to serving our residents and their families has been a driving force behind all that we have accomplished together.

I'd be remiss if I didn't mention the hard work and dedication of the en-

tire staff and management department. Everyone has always been there not only to help the home but also to help me personally during these years. The names are many, but I must publicly thank Lydia Sparrow, Patsy Petree and Arlene Van De Rijn for their encouragement and support. Speaking of support. . . As most of you are aware, during the past 3 years, I lost my great supporters, my husband, Jerome, and my daddy, Maurice Rogovin. At times I wasn't sure if I could go on. But I did thanks to the support of my son, Craig, my daughter, Maxine, and my very special friends, Rhoda & Aaron Gleiberman, Ruth & Alan Goldberg, Doris Fligel, and Florence & Ben Jaffa.

Of course, many thanks go to my executive committee. Working with them has been an experience, one I'll never forget. . . One that has taught me the importance of camaraderie, compassion and commitment.

To your incoming President, Al Herman, and his board, I wish them well in all their endeavors. I leave this office firm in the belief that the future of BJH rests in very capable hands. We have a committed and excited new board and officers. And I leave confident that the home and/or the new foundation will continue to honor our mission of seeing to the care of our Jewish elderly in North and South Carolina.

We're on the threshold of a new millennium, an era of great expectations and aspirations. It's with mixed emotions that I reflect on what was accomplished that day in May. Thank you.



## Executive Vice President's Remarks 1997 Annual Meeting

by Seth D. Levy



Since we met last year at this time, there have been many changes - both in the direction in which the Home's Board of Trustees has suggested we go and in the direction in which long term care legislation and programs has traveled. Later on during this meeting, one of the Board members will address you in regard to the Home's future and I will address legislative changes and the trends that face long term care. But, first, I would like to recognize those people who have enabled us to continue our day-to-day operations during this time of transition, people whose love for the residents has always been tantamount to all the business decisions constantly being made around them. I am referring, of course, to our employees and our volunteers.

The BJH staff is our most valuable commodity. The fine reputation of this facility and the high quality of care provided to the residents is a testament to their very hard, and many times thankless, work. Their devotion to the residents becomes evident in the care they provide. I don't know if many of us ever reflect on the many facets involved in caring for the elderly. It is nursing care, nursing supplies, nursing transportation, medical records, physical therapy, food services, accounting, business, telecommunications, computer services, housekeeping, maintenance, laundry, social services, resident activities, personnel, staff development, pharmacy,

marketing, public relations, volunteer services - and each depends on the other in order to be able to operate properly. Every single BJH employee contributes to a smoothly running whole, and I want to take this opportunity to thank them, not only on behalf of the Board of Trustees and the membership but also, and especially, on my own behalf. The last few months have been difficult. It isn't easy for anyone to work in an atmosphere of uncertainty. However, each staff member has met every challenge in order to maintain the very highest quality of care for those we love. Even in this period of transition, the care has remained second to none. Enabling our loved ones to reach their highest level of functioning, self worth, dignity - whether physically impaired, cognitively impaired, or both - this is what our employees are all about. It is something you and I could never do on our own. I can never fully express my heartfelt thanks to them for all they provide.

When one speaks of becoming involved with the Home, a financial commitment is probably what comes to mind most of the time. But there is another way in which a concerned individual can help and become involved . . . and that is by volunteering. Our wonderful corps of volunteers are of all ages and from all walks of life. Their good deeds (or mitzvot) do not go unnoticed, and there is no way we could ever duplicate what they do.

Our volunteers create opportunities for our residents to remain active, broaden their horizons and, most importantly, establish meaningful relationships. In return for their efforts, volunteers have the satisfaction of knowing that what they do makes a wonderful difference in the lives of our elderly. I want to take this opportunity to thank all of you, from the bottom of my heart, for your gift of time so generously given. Those who bring sunshine to others cannot keep it from themselves.

And now I would like to shift gears and briefly bring you up to date on the most recent and significant trends and legislative efforts affecting long term care. These changes will have a tremendous impact on the industry, and I feel it's important to review with the membership what lies ahead in the process of caring for our elderly loved ones.

Two months ago the President signed legislation which sets the federal government's budget for the next fiscal year and sets policies which will affect taxes and spending in future years. The law is the result of a bipartisan agreement designed to balance the federal budget by 2002. Many of the reductions in projected federal spending are in Medicare payments (and, to a lesser extent, Medicaid payments) to health care providers, including skilled nursing facilities (like BJH) and others who serve skilled patients. More specifically, this legislation will

involve the following:

A prospective payment system for Medicare. Medicare will fundamentally change the way it pays skilled nursing facilities for services provided to beneficiaries. Instead of paying providers for their allowable routine, capital, and ancillary costs, Medicare will pay a prospective (pre-determined) per diem rate for each day of care. While providers will probably file some type of Medicare cost reports, there will be no cost settlement. If a provider's costs are below its prospective rate payments, the provider may keep the difference. Likewise, the provider must absorb any financial loss resulting from costs being above the payments. This change affects the Medicare payment system only.

No more Boren Amendment for Medicaid. The Boren Amendment to the federal Medicaid law required state Medicaid programs to set payment rates for hospitals, nursing facilities, and intermediate care facilities for the mentally retarded at levels that would cover the costs of efficiently operated providers who complied with federal and state laws and regulations and safety standards. The Balanced Budget Act repealed the Boren Amendment. Federal law now requires states only to make public their Medicaid rate setting process. The federal government will conduct a study of the impact of the repeal of the Boren Amendment on the quality of care. In North Carolina, the recently enacted budget for the state government included new payment protection language which prohibits Medicaid from reducing reimbursement rates to levels which would cause providers to be out of compliance with certification requirements, licensure rules, or other mandated quality of safety standards.

If recent legislation hasn't placed enough pressure on nursing facilities, then a flood of new or planned assisted living facilities have. They already siphon off most of the prized private payors in many markets, and they are poised to claim thousands more in the coming months. Most communities around the state have been inundated with construction of new assisted living facilities. This includes Clemmons with plans on the drawing board for construction of a 107-bed assisted living facility on the corner of Harper Road and Fair Oaks Drive, practically on Blumenthal's door step. Members of the NC House Human Resources Appropriations Subcommittee spent many hours during the legislative session attempting to determine ways to effectively deal with issues of cost and quality of care in adult care home beds (assisted living), and they have, at least initially, advocated a broad moratorium on the development of additional assisted living beds in North Carolina.

Home health care remains the most popular and ideal way to care for our elderly loved ones. However, home health's days of porking out at the Medicare trough may soon be over because the government has begun scrutinizing all Medicare claims, but it will remain an appealing choice for the people who can afford to pay for it.

Adult day care services are poised to take off as the next booming long term care alternative. And long term care insurance is gaining in popularity allowing a greater number of people more ways to afford alternative forms of care.

If all this is not enough, the competition is getting stiff for employers who want to hire competent staff. More and more long term care businesses

are now in the marketplace and all are looking for the same conscientious six-to-seven-dollar-an-hour workers. While the number of frail elderly who need long term care will rise rapidly in the coming years, the pool of available workers will not.

And, finally, this increasingly competitive time in long term care has brought about the strategic alignment of medical facilities with other medical facilities through partnerships while attempting to increase revenue through diversified programs and services.

In summary, these are the issues with which future Boards of Trustees will have to deal. The long term care climate is changing as we speak. All in all, the best business strategy in the 21st century may simply be to please the customer. The long term care chains that prosper in the future will be those that use some of their considerable resources to figure out what their clients really want - and to see that they get it.

And now, if I might take the liberty of switching gears again, I would like to personally thank Audrey Madans for her service as Board President over the past 3 years. We have traveled together, eaten many a meal together, laughed together, and cried together. The road has been both smooth and bumpy, but I must give Audrey credit for being a trooper. She's been there through thick and thin, and I greatly appreciate her commitment to the Home.

As Al Herman takes over the position of board president, he will be faced with unprecedented challenges. I look forward to meeting these challenges with him and working as a team to ensure that the mission of this Board of Trustees continues to be met.



Home's mission and who are committed to seeing that mission carried out. They have devoted many hours of their time and energy on the Home's behalf, and I think I speak for everyone here when I extend my gratitude and thank them for their dedication to and concern for our residents.

Let me take this opportunity to mention the names of those staff members who were responsible for bring today's meeting to fruition.

First, I would like to recognize Glen Jordan, our Director of Dining Services, and everyone in his department for the excellent brunch we were served today. Glen has only been with the Home for a few weeks, and he appears to have remained calm, cool, and collected in the face of the many responsibilities that fall under his purview. Welcome to you, Glen, and I look forward to working with you in the months to come.

Another relatively new member of our family is Jesse Phillips who is the Home's facility manager. Jesse and the members of his maintenance team have worked diligently to make certain everything is running smoothly today, and I want to thank each of them for their hard work.

A special thanks to Sue Clein and Arlene van de Rijn who organized today's meeting. Sue and Arlene have been doing this for many years before I arrived on the scene, and their expertise is evident.

And, finally, I would like to thank the Carolina Association of Jewish Women and Men and the Charlotte Home Store. These two organizations have been continual supporters and have helped to make a considerable difference in the operations of the Blumenthal Jewish Home. We miss seeing Elizabeth Small today.

In closing, I want each of you to know that, whatever the future holds for this institution, I hereby personally commit to you - the residents, their families, the membership, the board, and the staff - to continue to provide the highest standard of care for our beloved elderly. They are the ones I am here to serve. Their welfare always has been and always will be my personal mission. Thank you.



*Herman Blumenthal presents a gift from the Home Store in Charlotte to President Audrey Madans at the Annual Meeting.*



*Irving Bremner presents a check to the Home from the CAJWM.*



*Florence and Ben Jaffa distribute door prizes and present a check to the Home from the CAJWM Annual Fundraising Drawing.*



*Members and friends of the Home fill the Commons Auditorium for the 32nd Annual Meeting of the Home.*

## Minutes of the Thirty-Second Annual Membership Meeting of the Blumenthal Jewish Home for the Aged October 26, 1997

The thirty-second annual meeting of the membership of Blumenthal Jewish Home was held at the Home on October 26, 1997.

Following a traditional dairy brunch, President Audrey Madans called the meeting to order at 12:10 p.m. She welcomed everyone and expressed appreciation to the staff members in the Department of Dining Services for providing a delicious meal, and she thanked staff members from all other departments in the Home for their hard work in preparing for this meeting. Mrs. Madans recognized Mr. Elbert Levy, the Home's first Executive Director who was present at today's meeting, and Mr. Herman Blumenthal who was also in attendance.

The invocation was given by Andrew Ettin of Winston-Salem, Religious Director of the Home.

The minutes of the annual meeting held on October 27, 1996, were unanimously approved by the membership.

Mrs. Madans, in her capacity as the outgoing President, gave her farewell address. Her presentation is attached to the original minutes of this annual meeting which are on file at the Home.

Seth D. Levy, Executive Vice President, gave his annual report to the membership. Mr. Levy's remarks are attached to the original minutes of this annual meeting which are on file at the Home.

Irving Brenner, President of the Caro-

linas Association of Jewish Women and Men presented a \$5,000 check to the Home representing contributions given to the association's Remembrance Fund during the last year.

Herman Blumenthal presented the Home Store's annual gift to the Home which, this year, amounted to \$4,000.

Lewis Eisenstadt, Nominating Committee Chair, presented the following slate of officers nominated to serve for 1997-98:

- |                   |  |
|-------------------|--|
| President         | Al Herman<br><i>Greensboro, NC</i>         |
| President Elect   | Eric Handler<br><i>Greensboro, NC</i>      |
| 1st Vice Pres.    | Ron Weiner<br><i>Charlotte, NC</i>         |
| 2nd Vice Pres.    | David Rosenburt<br><i>High Point, NC</i>   |
| Secretary         | David Plyler<br><i>Kernersville, NC</i>    |
| Treasurer         | Michael Schifftan<br><i>Greensboro, NC</i> |
| Immed. Past Pres. | Audrey Madans<br><i>Charlotte, NC</i>      |

Mr. Eisenstadt announced that all officers will be elected by the Board of Trustees following the annual meeting.

Past elected Board members whose terms have ended were acknowledged by Mr. Eisenstadt. They included Dr. Carl Hoffman of High Point, NC, Mrs. Audrey Madans of Charlotte, NC, Mr. David Plyler of Kernersville, NC, Mr. Michael Schifftan of Greensboro, NC, and Mr. Ron Weiner of Charlotte, NC.

The 1996-97 presidential appointees to the Board, Dr. Linda Combs of Winston-Salem, NC, and Mr. Bert Lynch of Greensboro, NC, were recognized and thanked for their service.

The following were nominated to serve as elected members of the Board of Trustees for 1997-2000:

- |  |
|--|
| Linda Combs<br><i>Winston-Salem, NC</i>    |
| Carl Hoffman<br><i>High Point, NC</i>      |
| David Plyler<br><i>Kernersville, NC</i>    |
| Michael Schifftan<br><i>Greensboro, NC</i> |
| Ron Weiner<br><i>Charlotte, NC</i>         |

There having been no other nominations received prior to this annual meeting in accordance with the guidelines stipulated in the Bylaws document, the membership approved the above five nominees:

Mr. Al Herman, nominee to serve as incoming President, presented Mrs. Madans with a Jerusalem mezuzah by Yankel Ginzburg in appreciation for her three years' service as President. Mr. Herman told the membership he is looking forward to serving as the new Board President and he welcomes the challenges ahead.

Mr. Ron Weiner updated the membership on the Board's investigation regarding the sale of the Home. Mr. Weiner said that much has changed



has changed in the nursing home industry since the Home first opened in the 1960's, changes which have convinced the Board to study the feasibility of selling. The proposed foundation will give the Board the ability to reach out to the Jewish elderly of the Carolinas far beyond the borders of BJH. He went on to emphasize that the Board's first priority is to make certain all residents living at BJH at the time of any sale will continue to receive excellent nursing care under the new owner. Any new owner, according to Mr. Weiner, will have to be able to provide quality nursing care, possess the financial resources to operate and enhance the organization, be willing to work with the Board to maintain the Home's Jewishness for the remaining residents who desire it, and be willing to continue the Home's present policy that no resident living on the premises at the time of the sale will be asked to leave because of lack of funds. He also said that staff will have the opportunity to continue to work in the facility because the corporation will only be sold as a going concern. Mr. Weiner concluded by saying that there will be open meetings in all major communities prior to the necessary membership vote required for a sale of the property and assets. The Board welcomes membership and community interest and participation.

Mrs. Madans briefly opened the floor for limited questions. There were members in the audience who did not get the chance to voice their questions or concerns.

Florence and Ben Jaffa of Charlotte, NC, distributed door prizes to the membership and checks to the five winners of the annual fund raiser drawing. Mrs. Jaffa announced that a check payable to the Home for \$6,500 representing all proceeds from

<b>BLUMENTHAL JEWISH HOME</b>		
<b>OPERATING REPORT</b>		
	<u>FY 1996-1997</u>	<u>FY 1995-1996</u>
Operating Revenue	\$6,190,096	\$6,157,641
Operating Expense	6,312,458	6,185,799
Bond Interest	14,948	25,517
<b>Operating Deficit Before Depreciation</b>	<b>(137,310)</b>	<b>(53,675)</b>
Depreciation	439,136	439,217
<b>Oper. Deficit Before Non-Oper. Revenue</b>	<b>(\$576,446)</b>	<b>(\$492,892)</b>
Non-Operating Revenue:		
Federation Contributions	189,300	216,049
Annual Memberships	20,794	26,609
CAJWM & Sisterhood Donations	8,500	9,878
Home Store	5,000	6,500
Other Donations	26,972	25,311
Other Non-Operating Revenue	15,269	14,916
<b>Total Non-Operating Revenue</b>	<b>265,835</b>	<b>299,263</b>
<b>Operating Deficit</b>	<b>(\$310,611)</b>	<b>(\$193,629)</b>
<b>Capital Expenditures</b>	<b>\$131,422</b>	<b>\$218,639</b>

this event will be forthcoming.

Following the benediction by Rabbi Marla Subeck of Winston-Salem, the membership meeting was adjourned.

The Board of Trustees met briefly and unanimously approved the slate of officers for 1997-98 via motion by Ron Weiner and second by Leonard Guyes.

Respectfully submitted,

David Plyler, Secretary



*Dave Plyler, Secretary of the Board of Trustees, greets Rose Clein, a volunteer with the BJH Gift Shop since the Home opened in 1965.*

# news Temple

## “Freemasonry and Judaism”

Governor James G. Martin,  
Ph.D., 33<sup>rd</sup> Degree Mason

Temple Beth El, Charlotte, North Carolina  
December 12, 1997

*Rabbi James Bennett, President Norman Levin and the Congregation of Temple Beth El; Most Worshipful Gerry Smith, Grand Master of Masons of North Carolina, and the Masonic delegations from our Fraternal Lodges and Temples:*

Ladies and Gentlemen:

You must understand what an honor is mine to have been asked to address you this evening on the subject of the common bonds shared by Freemasons and the Jewish People. It is enough that Brother Walter Klein would extend to me the invitation of Temple Beth El, which could only be accepted. Your leadership in the religious, social, moral and business growth of this community commands respect and obedience. So I thank you.

This is not an idle topic. Nor can it be adequately characterized as “interesting” or even as merely “historically significant.” No, my friends, the invitation came to me as a vital subject of HOLY proportions, and it was time for me to learn about, and then speak about, “Freemasonry and Judaism.”

You will have examined already the program printed for this important occasion, and have begun to wonder and marvel at the prominence of those being honored upon this Service of Shabbat evening

worship. Even more compelling is the roster of those who have provided great leadership in both the Jewish Temple and the Masonic Lodge. Yet, there is so much more. It will not be necessary for me to recite all or most of what is written there, and I ask that its text be part of any permanent record of this evening. It is profound in and of itself.

There you will learn that the majority of the Founders of Temple Beth El were Masons. There the names are recorded of eleven Masons who have served as Presidents of this Temple or of Temple Israel. There, as well, are the prominent Jewish leaders who served as Masters of their Lodge, here in Charlotte, beginning with the legendary Samuel Wittkowsky, whose consummate gifts to this City have their lasting reflection in the great generosity of so many Jewish families of our day. And Jews were prominent among the founders of our earliest Masonic Lodges, in colonial Rhode Island, Charleston, Savannah, New York and elsewhere.

You will be interested to see that Freemasonry was a reflective part of the lives of such immortals as Irving Berlin and Wolfgang Amadeus Mozart, whose Masonic petition I have seen on display in Salzburg. Even among us tonight, there are so many stories of the combined importance of religion and the moral teach-

ings of Freemasonry, that have recurred in life after life, again and again. Many U.S. Presidents have been Masons, beginning with George Washington, who laid the cornerstone of the U.S. Capitol, in accordance with Masonic ritual. Most who signed the U.S. Constitution were Masons.

Let me tell you this about the Order of Ancient, Free and Accepted Masons. ANCIENT, because we derive our teachings from ancient and abiding truths. FREE, because we uphold freedom of thought and association against authoritarianism. ACCEPTED, as deserving of that respect we have for all Brothers. And MASONS, because we base so many of our lessons (for building lives and families) upon the traditions and symbolism of master builders. Upon completion of the lessons and ritual of the first three degrees, one becomes a Master Mason. Later, there are opportunities to progress through an additional 29 degrees of instruction (for a total of 32), either through the Scottish Rite or the York Rite bodies, after which one is eligible for advancement to the Shrine Temple. There is also a 33<sup>rd</sup> Degree, which is supremely honorary.

Our study this evening examines the rich, reflective literature embodying the many ties symbols ritual elements and meaning, which Freemasonry has derived from Judaism. Masonic literature and lessons are filled with Jewish history, traditions, and, most important, religion. Please understand that Masonry is not a RELIGION. Nor does it promote any particular region. However, its greatest themes are religious in origin and context. Masonic instruction draws important lessons from many of the world's great religions and their most profound philosophies. The greatest of these are based upon Judaism and the fabulous stories of Jewish life and work and perseverance.

Masonry respects and honors the relationship of each individual Mason in his faith in God, and does seek to reinforce that faith, never to undermine it. All men, and all religions, are on the same level.





Now and then, we have to endure the taunts of some cult leader, trying to build his own following by attacking Masonry as “anti-Christian.” Now, that must sound familiar to students of Jewish history, from whom we have learned a great deal about endurance. How can we be anti-Christian, when many of us are devout Christian? We can not be anti-religious in any way. Perhaps the criticism comes because we are tolerant of the variety of forms and beliefs of religions, which enable different people to find a trusting and uplifting relationship with God.

Your religion comes first, as part of your own free thought and choice; as does mine. What Masonry does is to build upon your religion a firmer moral understanding and discipline. Masonry, in its essence, employs religious philosophy and stories to help men become better and wiser. Yes, we learn from many religions, because there is so much to learn. We don’t embarrass or demean any religion. Masons may be sectarian; Ma-

sonry is not. It is likely that this ideal, striving for religious morality through respect and toleration, is what has attracted so many Jews to Masonry down through the years. Christians, too. Those who seek to impose their religion upon others will find little comfort in Masonry. Perhaps that explains some that attack and misrepresent us.

I will not tell you that we have been models of purity and perfection. Human nature is still vibrant within us, and we struggle with our nature. There are frequent examples of discrimination within our ranks. You would disbelieve me if I told you otherwise. So we must return often to our higher ideals, or restrain our baser nature.

That struggle is part of how we build, just as rough, irregular stones must be hewn patiently by the master stone mason. Let me illustrate this with some serious, if painful, history. Modern Freemasonry emerged in 1717 from the Craft halls of London, which had formed to train apprentices,

but also to preserve secrecy of the building trades, so as to limit access. Soon, this spread to Holland, France and Germany. By mid-18<sup>th</sup> Century, there were Orders of Freemasonry in most countries of Europe and the United States, later in Canada, Egypt and Palestine; and more recently in Israel. Each had its own national Grand Lodge to oversee the integrity of the operations and the ritual presentation of each local unit, and to control the founding of new Lodges.

For a while, Jews were welcomed to join and participate fully. By the late 18<sup>th</sup> Century, the suspicions and rivalries of human nature led to objections against Jewish membership. In only one country did this contentiousness grow to the point of refusing entrance to Jews. Guess which one. Interestingly, in Germany, Lodges in 1780 began to close their doors to Jews, even if they were initiated in other countries and properly vouched for. This was the cause of great and heated dispute. During the Napoleonic occupation, the Grand Lodge of France established Lodges

in Germany, open to Jewish members. This, of course, hardened the resistance within the older Prussian Lodges.

In 1836, the Grand Lodge of Amsterdam vigorously protested the refusal of the Grand Lodge of Germany to admit any Dutch Masons who were of the Jewish faith. They were joined by Lodges from England, France and New York. Internally, efforts were unsuccessful to return to the English constitution, which prohibited the attachment of Masonry to any religion. By 1876, many German Lodges had majorities favoring admission of Jewish members, but only a few raised the requisite two-thirds. Such reform movements soon collapsed in a wave of anti-Semitism during Bismarck’s Reich. This whole debate also got caught up in another dispute whether Freemasonry was essentially humanistic or a Christian institution, as *some* Christian zealots argued. All this, in a struggle to capture a system

based on brotherly love and religious toleration, for the contrary purposes of exclusion and doctrinaire thought-control.

By this time, both Jews and Freemasons, especially the humanistic variety, were being accused in some circles of undermining traditional society. The suspicion of some sinister alliance between the two even figured in the celebrated Dreyfus Affair. Then in 1904, there appeared (first in Russia) something entitled "The Protocols of Zion," which appeared to allege a Jewish-Masonic plot to usurp national sovereignty, worldwide. That no evidence was ever found made it all the more sinister! This inflamed those who knew how to wield anti-Semitism as an organizing principle for rallying their followers. Then, right after the end of the First World War, "The Protocols" were translated into German and English (what a mistake!), whereupon it became patriotic to blame the Jewish-Freemason conspiracy for causing both the outbreak of the war, and the German defeat. The rising National Socialist (or Nazi) movement quickly seized as their rallying cry, "Juden und Freimauren" ("Jews and Freemasons!"). Bolsheviks, gypsies, and homosexuals were also targeted, as you know.

Ironically, not even the anti-Semitism of the German Lodges could save them from its most extreme expression: Adolph Hitler's totalitarian Nazism. There is no parallel to be implied here to suggest that Masons suffered the degree of persecutions, indignities, thefts, deportations and mass murders of the Holocaust. But together, we got blamed for a

lot. It may well be that the religious fear of Deism and humanism intensified the mentality, which cast a Jewish-Masonic demonology over that one very explosive corner of Europe. Fortunately for us, fraternity and freedom of thought prevailed, but it was ugly. And it took a Second World War to clean it up.

There is another theme of even longer standing which ties Freemasonry to Judaism. That is the prominence of stories from the Torah, the Talmud and the Old Testament in Masonic rituals. You will understand that I cannot reveal to you the particulars of a secret ritual. To do so apart from the ritual and its process would not do justice to its beauty and coherence, and would trivialize its noblest features. But it is known and freely published that Masonry takes many of its vital lessons from the construction of Solomon's Temple. There are numerous stories regarding its most conspicuous builders, which readily illustrate many important truths and standards of behavior and responsibility. And of error. Beyond that, there's instruction based on the story of Abraham, the destruction and restoration of Jerusalem, the Babylonian conquest, the Egyptian sojourn. To be sure there are elements derived from other great religions as well. Indeed, many Christian themes are use-

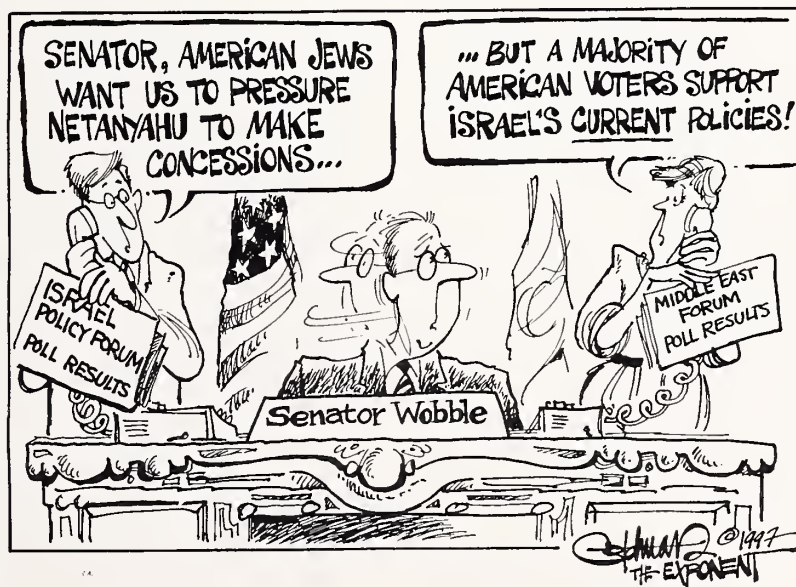
fully employed; but the places, terminology, names, and symbolism of the Old Testament are especially prominent.

Why would you suppose it is that Masonic teaching has derived so much from Jewish religion, and history and philosophy? Well, for one thing, it's because there is so much more there. Who has preserved a longer, continuous record of history, with such great names, places and events? What philosophy or civilization today traces its same line back through four thousand years? What other people have preserved their religious and ethnic identity through more epochs of dispersion (Diaspora)? What other nation is more ancient, and at the same time more modern? With more kinds of stories to tell how it all happened? And who, in the world, has more clearly revealed God in history? If you sought out to create an idea like Freemasonry, where else would you turn for your most compelling lessons, and your most profound moral instruction?

Freemasons and Jews. We

have looked tonight at a rich texture of individual contributions of Jews who have meant so much to Masonry, founding Lodges, building friendships, anchoring its basic moral beliefs. We have seen how Freemasonry is not a religion, but seeks to support and encourage religious faith and practice. We examined the emergence of destructive and contrary doctrines, based on suspicion and hatred, fueled by allegations that sinister conspiracies linked us; and how this pattern of lies led to the most evil conflagration of persecution and conquest and terror of the Third Reich. Through it all, we have seen how great moral traditions have intertwined, from the building of Solomon's Temple, to the building of America. Freemasonry and Judaism. That is our heritage. That is our responsibility. Now, let that be our enduring legacy.

*Shabbat Shalom!*





**Temple Beth HaTephila**

Asheville NC

By Marjorie Schachter

THE FRIENDSHIP CIRCLE met on December 13 in Unger Hall to examine the subject of "Reform Judaism and Zionism." Thirty people, more or less, including Rabbi Ratner, discussed at length the possibility of Reform or Progressive Judaism becoming a viable presence in Israel, and agreement was reached only in the conclusion that, much as this might be desired, this was not likely to happen in our lifetime. Larry Rapoport was discussion leader, and Jack and Nicki Benatan supplied the refreshments.

THE SISTERHOOD, together with Beth Israel Sisterhood, Hadassah and the Jewish Community Center, met on Sunday, December 14 at 11:30 a.m. at the Asheville Art Museum, to attend the exhibit Modern Ceremonial Art in the Judaic Tradition. Coffee and bagels were served beforehand. The \$10 cost covered the refreshments, museum admission, and the Asheville Jewish community's donation to Israel's 50th birthday celebration.

From the December Temple Bulletin: Nicki Benetan, Brenda Adams, and Carol Cohen presented the November program 'Connecting with Community' which discussed volunteerism for Temple, the Jewish community, and the greater Asheville community."

THE BROTHERHOOD was represented in the December Temple Bulletin by Sid Schochet, veteran spokesman and moving spirit of the Asheville chapter of the Jewish Chautauqua Society, with an eloquent presentation of the Society's purposes and needs.

LUNCH WITH THE RABBI on De-

ember 15 was an enlightening occasion, affording insights into a new modern Orthodox movement. Information gathered by Rabbi Ratner shed light on the new movement called Edah.

PITTER THE POTTER AND SUPER CHEF whipped up the first catered Shabbat Seder of the season on Friday, November 14. The multi-talented Dennis Pitter, with the help of his wife Linda, worked a little magic too: he turned every attendee into a gobbler, who eagerly gobbled up the superb Thanksgiving dinner, which was complete, as they say, with all the fixin's. In December, on Friday the 12, Tree Calloway and Candy Friedman, who also supplied the main course, coordinated the covered-dish Seder. Billy Jonas made the music.

THE ADULT VOLUNTEER CHOIR has re-grouped, says Music Director David Cohen, and is going strong. He renewed his invitation to anyone who'd like to join. David recently recovered from knee surgery, and sends thanks to everyone that wrote or phoned.

IN THE NEWS on November 21 in the Buncombe section of the Asheville Citizen-Times a Cityworks notice listed Rose Rose as a reappointed alternate to the Board of Adjustment. And on December 9, on the front page of the Lifestyle section, was a whole column by Bob Terrell about Leo Finklestein and his hilarious World War II letters to the Asheville Lions Club, of which he has been a member for more than 60 years. And on December 17, on the front page of the Mountains section, was a heavy 2-column headline over an article

about Morris and Leah Karpen's donation of a \$200,000 4-acre field, next to Morris' office. "This gift is not only for the present," said Morris. "We are making sure the kids will always have a place to play soccer."

And on December 20, on the front page of the Religion section, there was a splendid 3-column-wide picture of Rabbi Ratner with his son Noah and his daughter Becky topping an article on the celebration of Hanukkah.

HANUKKAH AT THE SUMMIT, a local retirement facility and home to several long-time Temple members, was celebrated on Friday, December 26, with a service and party. Both Rabbi Ratner and Beth Israel" Rabbi Birnham conducted the service, and the Sisterhoods of both congregations provided the holiday food.

THE NEWEST TEMPLE MEMBERS were honored at a special service on December 26 welcoming them and celebrating the Family and Hanukkah. The newest members are Rebecca Azis, Robert and Donna Brockwell, Gerald and Phyllis Eisnitz, Mike and Candace Friedman, Joe and Fran Giardina, Martin and Jean Gold, Dr. Mark and Laura Hellreich, Ben and Sylvia Kanner, and Lori and Thom Miller.

Also Roy Pittman, David and Denise Schulman, Sara Slafsky, Harold and Ann Wakcher, Jan and Staci Blatt, Charles and Susan Cramer, Wictor and Sharon Fahrer, Dr. Ronald and Barbara Friedman, Dr. Fred and Jane Gold, Sheri Hanum, Billy Jonas, Robert and Pamela Mayer, Stephanie Nathan, Lauren Rudner, Dr. Clay and Kathy Siegel, Joel Trilling, and Cheryl and Carl Whitt. Jeanne Wertheimer, a long-time member, resumed her membership upon her recent return from Cleveland.



**Beth Israel Synagogue**

Asheville, NC

By Lillian R. Wellisch

Mazel Tov

Ellen Winston Goldstein and Fred N. Slosman of Asheville, North Carolina, were united in marriage on November 29, 1997, at Beth Israel Synagogue, Asheville. Rabbi Shmuel Birnham officiated.

The bride is the daughter of the late Martin and Sydell Winston of Asheville. The bridegroom is the son of the late Sam and Nettie Slosman of Asheville.

After the ceremony, a reception was held at the Country Club of Asheville.

Mazel Tov also to Jacob Sutton and Dan and Rachel Blackstock, who attended a National Tae Kwon Do Tournament in Montgomery, Alabama. Jacob and Dan both won first place in their respective levels in sparring and Rachel won second place in forms.

Many Hands Make Light Work for Tikkun Olam

It is important to mention the many hands that worked together on Sunday, November 15, to make Tikkun Olam a very, very successful community affair. Families from Beth Israel and Beth Ha-Tephila Sunday Schools, along with Hebrew High School and individuals spent a day on Tikkun Olam—Repair of the World. Following a musical warm up by Billy Jonas and an original enactment of Maimonides Hierarchy of Tzedakah Rabbi Ratner and Birnham, 150 people disbursed throughout the community to do good works including. . . American Red Cross-Distributing emergency information to Housing Project Residents; Cemetery Clean Up-Raking leaves and bulb planting at Pollack and Beth Ha-Tephila Cem-

eteries; Hospitality House-Cooking for twenty people at the homeless shelter; Helpmate-Collecting warm clothes and creating emergency packets for women and children at the battered women's shelter; Rape Crisis Center-Putting together a bulk mailing; Quality Forward-Planting bulbs and flowers at the Charlotte Street Park; Memorial Mission Hospital-Reading stories on the Pediatric Ward; Beth Ha-Tephila/Beth Israel-Cleaning libraries and grounds at our sister congregations; The Summit-Making cookies and singing to the residents; Video Taping-Recording the stories of the life long residents of our community; Meals on Wheels-Making cards for the recipients of daily meals. Thanks to: Mary Ann Jaban, Carol Blatt, Barbara Miller, Debbie Adams, Julie Lee, Sara Slafsky, and Debi Miles, who worked hard on the organizing committee; Rabbi Birnham and Rabbi Ratner, who led a wonderful study session; Billy Jonas, who has brought such wonderful music to our community; Julie and Marty Lee and Mark and Mary Ann Jaban, who provided major underwriting support; Sue Ratner, Sara Birnham, Michael Burgess, Lisa Friedenberg, Shana Ratner, Leticia Brockman, Laurie Chess, Cindy Vandewart, Susan Crammer, and Carmina Shuman, our wonderful Sunday School teachers, who served as team captains; Hyman Dave, Dodie Schandler, Leo Finkelstein, and Sidney Schochet, who each did their part; Harry's Bagels, Dr. Miller's Office, The Radisson, Best Western, and Grove Park Inn, who donated supplies; Marlene Breger-Joyce and the JCC Staff, who provided the space and support services, and to everyone who got up early on that cold Sunday morning to do TIKKUN OLAM.

RABBI LED INVOCATION AT MAYORAL INSTALLATION

Our Rabbi was honored to present the Invocation at Mayor Leni Sitnick's

Installation on December 2, to an overflow crowd in the Council Chambers of City Hall.

MODERN CEREMONIAL ART IN THE JEWISH TRADITION FROM THE JEWISH MUSEUM IN NEW YORK-PROGRAM HELD AT THE ASHEVILLE ART MUSEUM

The Sisterhoods of Beth Ha-Tephila and Beth Israel, Hadassah, and the Jewish Community Center sponsored a brunch and viewing of the exhibit at the Asheville Art Museum. This exhibit contains approximately sixty works that center on domestic rituals. A docent took us through the exhibit and explained the ritual objects which explored the cycle of the year and cycle of life. The Asheville Art Museum also invited several regional artists to create contemporary ceremonial objects in the Judaic tradition. Debi Miles, Director of the Center for Diversity Education and Pam Myers, Director of the Art Museum, selected the items for this exhibit. Pam Myers, Director, discussed the programs that were coming up from the Art Museum in the next few months, Debi Miles presented a short talk on, "The Meaning of Beauty In Our Life."

CENTER PLANS ISRAELI ART EXHIBIT

The Asheville Jewish Community Center opened the commemoration of Israel's 50<sup>th</sup> Anniversary with an Israel Art Exhibit entitled, "Israel Through the Eyes of the Artists." Nineteen ninety-eight is the celebration of Israel's Fifty Years of Statehood.

The exhibit of forty framed prints of some of Israel's most well known artists was on display as well as available for sale during the month of December at the JCC.

Included in the twenty-two artists is Moshe Castel, who has exhibited at



the Metropolitan Museum of Art in New York, the Museum of Modern Art in New York, the Institute of Contemporary Art in Boston, and the Carnegie Institute in Pittsburgh. His works are in major museum collections in the United States, Europe, and Israel. Another artist is Marcel Janco, who is a founder of the Dada Movement and active in the surrealist art field. Internationally known Menashe Kadishman, Avigdor Stimatsky, and Anna Ticho had some of their prints on exhibit and for sale. Among the younger Israeli artists on exhibit were Pincus Cohen, who recently exhibited in North Carolina, Avner Moriah, and David Reeb. The exhibit was open to the community without charge. It was made available through the New England Center for Contemporary Art.

#### CINEMATIQUE SCREENING OF INTEREST TO THE JEWISH COMMUNITY

On December 7, 8, & 9, Cinematique screened the film, "A Tickle in the Heart." This multi-layered documentary reverently preserved the artistry of the musical trio known as "The Kings of Klezmer." It documented the revival that gave the ensemble new life in the retirement communities of Florida and among younger audiences abroad. It then traced their soulful music back to the vanished world of the shetls of Eastern Europe and the altered landscapes of postwar New York where they first made their mark. "The lively and poignant music shines a richly deserved spotlight on Max, Willie, and Julie Epstein, the octogenarian brothers who are the 'Kings of Klezmer,' and is a monument to artistry and industry in old age." (Laurence Van Gelder, New York Times)

#### MORE SISTERHOOD NEWS

A very hearty "Thank You" to both Morris Fox and Dan Gabai for being

our Kuchen Tzuzamen teachers for Chanukah treats. Dan taught us how to make sufanyote (specialty jellied donuts made and serviced in Israel during Chanukah). Morris Fox not only taught us his and Ruth's style of potato latkes, but also entertained us all through the ten pounds!

"Thank You," Morris. "Thank You," Dan. . .from your students: Maggie Rotman, Natalie Kramer, Doris Abramson, Mimi Kaufer, Caren Kessler, and Toby Cohen.

#### HOMESTYLE CHANUKAH

On Sunday evening, December 14, at the JCC, a community candle lighting ceremony was in the yard at Hilde's House. Candlelighting was by community leaders and the community singing was led by Billy Jonas and Asheville's Jewish Youth. Thereafter, at the JCC Social Hall, a wonderful Chankuah dinner was held with entertainment by our local Community Klezmer Band and community singing led by Billy Jonas. It was a joy to be there and to enjoy the warmth, the good food, and camaraderie of all whom attended. This event was the "kick off" event for our community's "Israel at 50" series. There were readings by Asheville's Jewish Youth in honor of Israel at 50.

#### BETH ISRAEL CHANUKAH PARTY

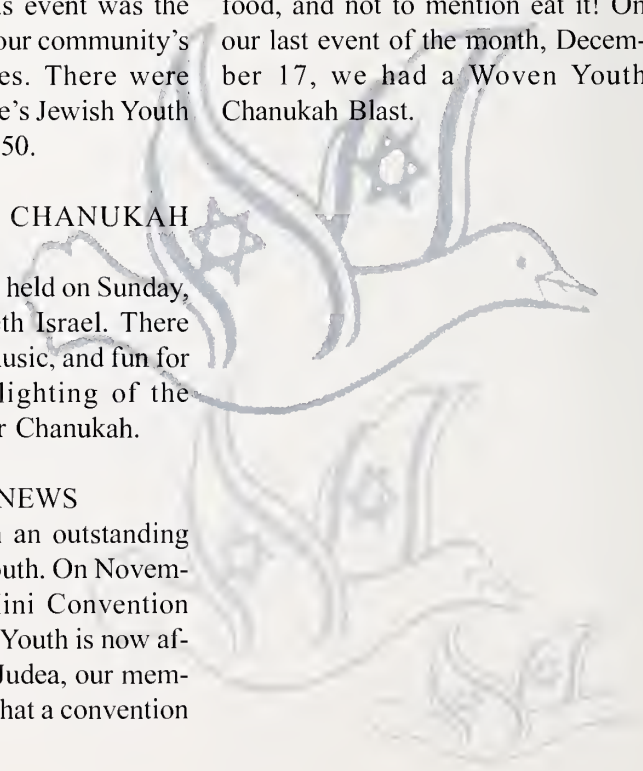
This celebration was held on Sunday, December 21 at Beth Israel. There were games, food, music, and fun for all ages, and the lighting of the Menorah candles for Chanukah.

#### WOVEN YOUTH NEWS

November has been an outstanding month for Woven Youth. On November 5, we had a Mini Convention Night. Since Woven Youth is now affiliated with Young Judea, our members need to know what a convention

of this sort is all about. It was very successfully done, along with some fun games and the usual schmoozing. November 16 was Tikkun Olam Day. On this day, Woven Youth and the rest of the Asheville Jewish Community participated in as many community service acts and good deeds as possible. It was amazing to see how many people were involved! November 19 was "A Night Celebrating Diversity." This night, youth group members learned about themselves as well as the other religious groups of Asheville. November 20-23 was the Young Judea Convention. The Convention was held in Florida, and was a wonderful chance for our youth to meet and interact with other Jews from the southeast coast.

In December, we had three fun packed events. December 3 was our much-awaited day of Human Dynamics. On that day, we played games that depended on the cooperation and input of every group member. December 14 was the infamous annual Chanukah Dinner. Everyone got a chance to make delicious Chanukah food, and not to mention eat it! On our last event of the month, December 17, we had a Woven Youth Chanukah Blast.



# Israel Government Unveils Postage Stamp Honoring

## Chabad's Children of Chernobyl in Special Knesset Ceremony

Photo Credit: Israel



The boys, who performed at the ceremony, are part of the 1,527 children from the contaminated Chernobyl region Chabad has brought to Israel on 32 flights over the past seven years. They live on special campuses in Kfar Chabad, where they receive medical treatment and education.

Aronov, Chairman of Israel's Chabad Youth Organization and Yossie Raichik, director of Chabad's Children of Chernobyl.

"The issue of this stamp is a special recognition for an uncommon and

exceptional effort," said Livnat before unveiling the stamp. "This is an exceptional tribute to the holy work of Chabad's Children of Chernobyl. Rarely

"This postage stamp honors not only Chabad's Children of Chernobyl, but all the Jewish communities and individuals around the world who have responded to the pleas of these Jewish children and their parents."

In a Knesset ceremony on Tuesday, December 30, the Israeli Government unveiled a postal stamp honoring the work of Chabad's Children of Chernobyl, an Israel based organization that provides relief to child

aged victims of the Chernobyl disaster.

"With this stamp, the Israel Postal Authority has immortalized the way Chabad fulfills the Jewish moral obligation of our responsibility to one another," said Jerusalem's Mayor Ehud Olmert.

Olmert joined Minister of Communications Limor Livnat and Knesset Chairman Dan Tichon in the Knesset ceremony, together with Rabbi Yosef



Credit: Micky Freiden

Rabbi Yosef Aronov, Chairman of Tzeirei Chabad, CCOC's parent organization; Moshe Terry, Director General, Israel Postal Authority; Minister Livnat; and Shmuel Lachman, Chairman of the Israel Postal Authority. Two girls brought from the contaminated regions of Ukraine on Chabad's 32<sup>nd</sup> flight in December joined the unveiling ceremony.



Chernobyl. Rarely has the Postal Authority given such recognition to a private non-governmental organization."

Minister Livnat recalled the historic United Nations ceremony in April where 21 nations unveiled postal stamps honoring Chabad's Children of Chernobyl. "Israel now joins the international effort to highlight the plight of these Chernobyl children and to praise Chabad for providing a light at the end of the tunnel for the more than 1500 children they have saved," she said. "[Chabad] has brought honor to the State of Israel, home of this humanitarian project, and demonstrates Israel's continued role as a home and refuge for Jews who are in danger."

The afternoon ceremony included songs by the Children of Chernobyl boys choir, a presentation of flowers by two Chernobyl girls to Minister Livnat, and the lighting of the menorah by eight children, each representing a contaminated city in the Ukraine at Belarus.

"I am lighting this candle for all the children of Zhitomer who have been brought to Israel by Chabad, and for all the children in Zhitomer who

are waiting behind for help," said old Boris K., who arrived two weeks ago on Chabad's 32<sup>nd</sup> flight.

Knesset Chairman Dan Tichon highlighted the appropriate combination of Chabad and Chernobyl: "Chabad and their Chernobyl project is the right partnership; it is well known that Chabad's concern for Jews all over the world is their daily mission."

these Jewish children and their parents," said Yossie Raichik, director of the program. "It is because of them that Chabad's Children of Chernobyl has been able to create the only Jewish response to the Chernobyl disaster."

The beautiful stamp depicts children debarking from one of the 32 flights Chabad has brought to Israel, for a total of 1,527 children. New flights continue to arrive regu-

In addition, Chabad's Children of Chernobyl has helped thousands of families of every ethnic and religious origin by sending tons of medical supplies, medicines and food into the contaminated areas.



*Minister of Communications Limor Livnat received flowers from two Chernobyl girls at the Knesset ceremony unveiling a special postage stamp honoring Chabad's Children of Chernobyl.*

"This stamp honors not only Chabad's Children of Chernobyl, but all the Jewish communities and individuals around the world who have responded to the pleas of

larly, the most recent on December 19, 1997. Since 1990, more than 1,000 families have moved to Israel because of the Chabad Children of Chernobyl program.

# Donations to the Blumenthal Jewish Home

OCTOBER 7, 1997 TO NOVEMBER 10 1997

PLEASE SEND CORRECTIONS TO: DEVELOPMENT OFFICE  
7870 Fair Oaks Drive, Clemmons, NC 27012-7513 phone (910) 766-6401

**In Memory of:**  
THE MOTHER OF MARILYN  
BELENKY  
By: Bunny and David Moff

CECIL ETTIN  
By: Hanna and Howard Adler  
Katherine and Stephen Burton  
Ruth Chodrow  
JoAnn and T. B. Clarkson  
Fanny Davis  
Sara Feen  
Libbie and Manfred Katz  
Florence Lerner  
Audrey Madans  
Bunny and David Moff  
Gail and Ron Ruthfield  
Florence Sag  
Irene and Army Schwartz  
Esther F. Solomon

ERNEST FRIEDMAN  
By: Annabelle and Richard Perlish

ROSE HALPERN  
By: Elaine Fruchtman

LEON LERNER  
By: Audrey Madans

LEON LEVIN  
By: Rabbi and Mrs. David Kraus

MARY ANN LEVINSON  
By: Deane and Roger Ackerman  
Stephen Sutker

SOPHIE LURIE  
By: Anne and William Koralek

LEONARD MADANS  
By: Esther and Arthur Frank  
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Florence and Ben Jaffa Jr.  
Audrey Madans

GLADYS ROSEN  
By: Joyce and Hank Gutman

EARL M. SCHRIER  
By: Rosalie Schrier

MORRIS STAHL  
By: Rabbi and Mrs. David Kraus

SALLY WALDMAN  
By: Joyce and Hank Gutman  
Ruth Jacobs  
Albert Jacobson  
Alice and Howard Kaiser  
Dr. Stephen Mackler  
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# Times Outlook

The American Jewish



# editorial

## The Future of Kibbutz

By Cynthia Wroclawski

Visit one of Israel's kibbutzim these days and you'll find some peculiar incongruities: members own private cars and cellular telephones, carry credit cards, work outside the kibbutz, pay for meals in the communal dining room (if one still exists) and even hire laborers to work on their farms and in their factories. For the past decade, kibbutzim have implemented changes their founding fathers would have shunned as bourgeois and taboo.

"The secret of the success of the kibbutz lay in its ability to adapt to change," maintains Nitai Keren, director of human resources and organizational consultant to the 85-member Kibbutz Artzi movement. "Tension has always existed between collectivist and individual needs on kibbutzim," he adds. "But today, a consensus of rules and regulations governing daily life no longer exists."

The move towards individualization, free choice and personal responsibility challenges the collective framework. Can the kibbutz retain its unique collectivist character while embracing individualism? Or will the

traditional kibbutz evolve into a mere community, defined as such by the geographical proximity of its residents?

While no kibbutz has taken steps to divide communal property, all of them are reformulating the principles of their shared lifestyle and testing the boundaries in which the communal paradox can exist.

### The Causes of Change

Researchers of kibbutz society point to both economic and social factors that set the wheels of change in motion in the late 1980's. "The need for change is seen by kibbutz members as evolving from the ever-widening gap between reality and the existing organizational structure and system of values of the kibbutz," writes sociologist Shlomo Getz of the Institute for the Research of the Kibbutz, the University of Haifa, in his paper *The Winds of Change*. "The new reality may stem from two different factors: causes outside the kibbutz, to which the kibbutz must adept, and internal causes related to the changing needs of kibbutz members."

Throughout the 1970's, the Israeli government and banks encouraged industrialization of kibbutzim "by granting loans based on the mutual guarantees of other kibbutzim in the federation and not based on the economic viability of each venture," explains Amir Helman, senior lecturer of economics at the Rupin Institute. "The policy brought economic prosperity to the kibbutzim. Televisions, cars and other luxury goods became legitimate necessities as living standards rose." In 1985, the government drastically raised interest rates to curb rampant inflation. The measure exposed the weak economic base of many kibbutzim, leaving them with little hope of repaying an overall debt of close to \$6 billion.

Many kibbutzim lost faith in the system and their populations deflated as members left. "A kibbutz that can't retain its second and third generation members will have difficulty being viable communities," contends sociologist David Middleberg of the Haifa based Institute for Kibbutz Research. "The economic crisis accelerated processes

that were underway," says Middleberg, who believes that a profound social crisis reflecting changes in the kibbutz value system preceded the economic crisis. In his view, the kibbutzim "lost members who felt the kibbutz could no longer fulfill their professional and ideological aspirations."

"It's ridiculous to think that one kibbutz can provide all the [economic and social] needs of every member," says Middleberg. "Kibbutz is part of a free society in which different sectors provide different goods and services and as Israeli society becomes more capitalist and consumer oriented, the kibbutz needs to be adapted to the changes."

### Privatization

One revolutionary change affecting the daily life of the kibbutz member is privatization, which involves transferring control of communal budgets related to consumption of services and goods, from kibbutz committees to the individual.

The traditional paradigm was based on the ideology that

*cont. on pg 44*

# Letters to the Editor

Dear Editor:

Thank you for publishing the excellent piece written by Jill Blumenthal. In doing so you added a vital component to the magazine.

It is my understanding that the *Times Outlook* was created to link together the scattered Jewish communities of the Carolinas. Ms. Blumenthal's article creates another essential linkage within the Jewish community, a linkage between generations.

In a constantly changing world, it has always been difficult for parents and grandparents to understand the difference in attitudes between themselves and their children/grandchildren. The result is often a loosening of family ties at a time when mobility and other factors already make maintaining ties difficult. Since the strength of Jewish life lies in just such connections, the need for inter-generational understanding is essential.

By giving voice and visibility to Ms. Blumenthal's honest and evocative writing, you have created the positive possibilities of comprehension and dialogue. I hope you will continue to seek out and publish the thoughts and feelings of a cross section of the generations.

Sincerely,  
Marvin Beinstock



Dear Editor,

I have recently received a copy of *The American Jewish Times Outlook* and found myself reading it cover to cover. I am new to the Carolinas and have found your magazine format both inspiring and informative.

Thanks to the Blumenthal Foundation for their generosity to the community and publishing such a fine magazine.

Sincerely,  
Joy Ruben

"In every generation, every human being should consider himself or herself as having personally come out of Egypt" from the Haggadah

This Passover, as we recall and relive the ancient struggle for freedom, let us pledge to work for freedom and justice in our day. May this coming year witness the promise and blessing of peace. That we may all one day share in the feast of freedom

From our families to yours, we wish you a Passover filled with many special memories.

Geri Zhiss  
Estelle Hoffman



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The Blumenthal Foundation

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The American Jewish Times  
Outlook Is Published By The  
Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.  
Charlotte, NC 28208-5670 704-  
372-3296 Fax: 704-334-9425  
Internet address:  
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The American Jewish Times Outlook,  
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mail can be published.**

**DEADLINE for FUTURE ISSUES**  
March Issue - February 1  
April Issue - March 1  
May Issue - April 1

Eleven years ago, I severely broke my ankle in a work accident. As the accident occurred outdoors, an hour before dawn, there was nobody to whom I could call for help. I began crawling towards the home of some friends when all of a sudden a man appeared, walking in my direction. Upon hearing my calls for help, he assisted me to my friends' apartment. It was one week before Rosh Hashana and he was on his way to synagogue - an hour earlier than usual - to pray *slichot* at the dawn *minyan*. Every year on 22 Elul, the anniversary of this event, I make a "Second Purim" celebration in commemoration of my providential rescue.



The "First" Purim, of course, is the Purim we all celebrate in the month of Adar, which tells the story of the Persian Jewish community's miraculous deliverance on March 31, 357 BCE, from the hands of evil Haman. The decree established by Queen Esther and Mordechai to make the 14th of Adar "a day of rejoicing, feasting and distribution of gifts for all generations," became a model throughout the centuries for all other Jewish communities. Hence, any miraculous rescue, such as from oppressive edicts, murderous pogroms or even natural disasters, came to be commemorated with a "Second Purim."

Whole days are set aside by communities, families, or even individuals, according to an interesting website entitled "Other Purims" (accessible through the Maven - [www.maven.com](http://www.maven.com)), to celebrate their Second Purim. Sometimes they fall during the month of national mourning (Av), such as the Purim of Ibrahim Pasha, so-called because the Turks from the army of the Egyptian General Ibrahim Pasha rescued the Jews of Hebron. Sometimes they fall on holidays, as with Purim Carpentras - the anniversary of the saving of the French Jewish community of Carpentras in 1651 from a blood libel - on the eighth day of Pesach. And sometimes, they fall on Purim itself, such as Purim Rhodes, when Sultan Abd-El-Magid saved the Jewish community of this Greek Island from a massacre.

## "SECOND PURIMS"

### COMMEMORATE

# MIRACULOUS RESCUES

BY CHANA FALIK



## Hamantashen



### Hamantashen Dough

2 ½ C. Flour  
 2 t. Baking Powder  
 1 t. salt  
 ½ C. Sugar  
 ¼ C. melted butter  
 1 egg  
 ¾ C. Milk

Mix the flour, baking powder, salt, sugar, butter, egg and milk, and knead well. Roll the dough out thin and cut into rounds 2 inches in diameter. Place a spoonful of Hamantashen filling in center of each round, draw up three sides and pinch sides together in the form of a triangle. Place on a buttered cookie sheet and bake at 375 degrees for 30-45 minutes or until delicately browned.

### Hamantashen Cookie Dough

½ C. Butter  
 1C. Sugar  
 1 Egg  
 2 C. Flour  
 2 t. baking powder  
 2 TB. Milk  
 Vanilla or lemon flavoring

Cream together the butter and sugar, and add the egg. Mix and sift flour and baking

Sometimes a special Megillah was composed to celebrate the Second Purim. One of the most famous of them all, "The Hitler Megillah," was composed in honor of Hitler Purim, the 20th of Kislev, by the Jewish community of Casablanca, North Africa, following their deliverance from the Nazi invaders in 1942. The Megillah reads, "... and the month which was turned for us from sorrow to rejoicing and the making of holiday and the giving of gifts to the poor. Cursed be Hitler, cursed be Mussolini..."

Some record the rescue from natural disasters, such as Purim Padova (1795), when the Jewish community in Padova, Italy was saved from a great fire. Others record examples of personal bravery such as Purim Chios, also known as Purim de la Senora (1595 or 1820 - the date is disputed), where a Jewish woman saved the day by blowing up an ammunitions depot with a red-hot baker's shovel thereby frightening the invading army and allowing resident Turks to rise up and defeat them.

Still others record the power of prayer, such as Purim Sharif (also called False Purim, to distinguish it from the "true" Purim in Adar), celebrated on 24 Tevet by the Jews of Tripoli. According to *The Otzar Yisrael*, published in Tel Aviv in 1916, in 1705, the commander of the Tunisian army announced he would lay siege and kill everyone in Tripoli. Following days of prayer, led by the city's chief rabbis, a plague of pestilence spread through the attacking troops and the siege was broken.

Some days of Second Purims mark the saving from death of worthy individuals. One of the most well known of these is the Purim of Rabbi Abraham Danzig. Rabbi Danzig was a scholar and poet. On the 16th of Kislev 1803, a huge explosion in a military camp located near the rabbi's house rocked the area. While many houses were destroyed and people killed or injured, the rabbi's house was undamaged and its occupants unharmed.

## Hamantashen



No discussion of Second Purims would be complete without a mention of the infamous "New Haman," Vincent Fettmilch, who terrorized the Jews of Frankfurt-am-Main in the early 1700's. The year was 1614 and Vincent, a baker, organized attacks on the city's Jews. Following a battle that lasted a day and a half, the Jews were forced to surrender. They were expelled from the city and forced to leave all their belongings behind. Several months later, upon learning that an outrageous injustice had been done to the Jews, the king of Germany commanded that the baker be killed, his house destroyed, his body beheaded, quartered and hung on the gates of the city.

The king called upon the Jews of Frankfurt to return to their homes with full honors. The story of Vincent Fettmilch's crimes and of his punishment were inscribed in German and Latin on a column erected on the site of his house. A "Vincent Purim" was proclaimed on the 20th of Adar, complete with a special fast and penitence and Rabbi Elhanan Ha'elen composed a "Vincent Megillah" in Hebrew and Yiddish.

Hundreds of these Second Purims were established throughout the ages in Israel and the Diaspora, although little evidence of them remains today. As one of the *mitzvot* of Purim is "to remember what Amalek did to you," it behooves us all to keep a record of these special "Second Purim" celebrations.



powder and add a little of this mixture to the creamed butter and sugar. Add the milk. Add remaining flour mixture. Add flavoring extract. Roll dough out, cut into rounds and fill with a spoonful of filling, form into triangles and bake at 375 degrees for 15-30 minutes until delicately browned.

Hamantaschen Poppy seed Filling

1 egg  
 ¼ C. Sugar  
 ¼ lb. Poppy seeds

Pour boiling water over poppy seeds, let stand until seeds have settled at bottom, and drain. Put seeds through finest blade of food chopper. Add egg, stirring it in well, add sugar and mix thoroughly.

Hamantaschen Prune Filling

Grate rind of 1 lemon  
 2 t. lemon juice  
 ½ lb. Prunes

Soak prunes over night. Cook in water in which they were soaked until soft. Drain well and cut into small pieces. Mix with grated rind and juice of lemon.







## BIRD - FLYING HIGH

by Jon Fedler

It seems an odd place to house an agency that has become one of the dynamos of Israel's high-tech export manufacturing: a lone, lean office block in a back street of a Ramat Gan suburb, a half hour's drive from Tel Aviv. The modesty of the offices belies the significance of the achievements of BIRD - the Israel-U.S. Binational Industrial Research and Development Foundation.

Established just 20 years ago by the US and Israeli governments with the object of initiating and promoting joint, mutually beneficial, long term industrial R&D, BIRD has supported over 500 projects which have generated more than \$5 billion in direct and indirect

sales.

Today, when Israeli companies are among world leaders in communications, electronics, software and biotechnology, the need for such an agency is far from obvious. But in the 1970s, recalls Executive Director Dov Hershberg, Israeli high-tech exports were almost non-existent and "Israel was an unknown entity for corporate USA."

"Today, high-tech is Israel's major export industry by far, and Israel is the foreign country with the second largest presence, after Canada, on NASDAQ (a leading US stock exchange specializing in high tech company issues).

"It is a source of great satisfaction that some three quarters of the Israeli companies on NASDAQ are BIRD grantees."

Essentially, BIRD is in the matchmaking game. Usually the US partners are public, high-tech companies whose "potential to grow is perceived as limited only by their capacity to devise and develop new products," says a BIRD brochure. "In Israel, the companies we recruit have leading-edge technological and production capabilities, are flexible, and are eager to join forces with an American company in product development and commercialization."

What the Israelis "almost always" lack, adds Hershberg, is "the Americans' marketing savvy and exposure to a huge market. For an Israeli company, having a US partner can mean the difference between existing or not existing, but it's hard for them to make contact with American firms. Companies Like Galileo, Nice and Orkit started as just groups of talented people doing contract work. BIRD introduced them to an

American partner that needed their technology. A third party was needed to issue the invitations and bring about solutions. Now, they are very successful companies, quoted on NASDAQ and worth billions of dollars in market value. Without a doubt this is a result of BIRD projects."

To mark its recent anniversary, BIRD chose two outstanding "Joint Ventures of the First 20 Years" which led to a technologically and commercially successful product "that was generating outstanding sales." It sought partners "who would not have combined their R&D efforts without BIRD's matchmaking efforts."

This description fitted startup Israeli telecommunications company Orkit and US company ComStream, a global leader in digital communications, who in the early 1990s developed a digital satellite modem that fast became the world's new benchmark for satellite modems. "Their success prompted ComStream to establish its own Israeli subsidiary, and paved the way for Orkit's highly successful IPO (initial

public offering [of shares]) on NASDAQ in 1996.

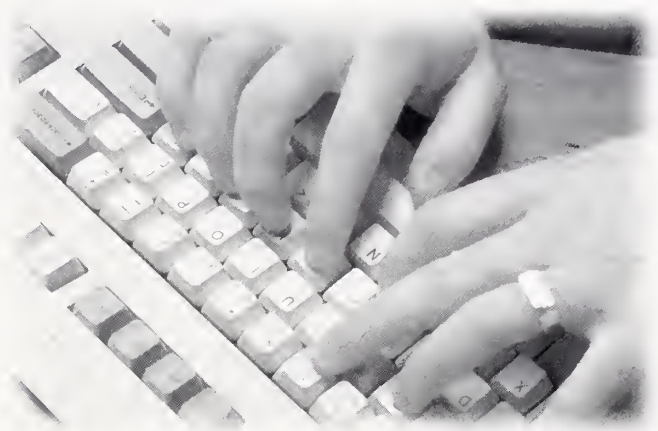
The second pair was US-based Caere Corporation, an industry leader in optical character recognition (OCR) document management, and Israeli-based software designer/developer Shonut. "The partnership that began in 1993 quickly resulted in a highly successful implementation of Shonut's algorithms for fax enhancement into Caere's OCR engines. This synergy generated additional business opportunities and further BIRD projects, including the development of new OCR technologies targeted at non-Western character sets."

BIRD derives its income from two sources: interest earned on the original \$110 million endowment granted in equal parts by the US and Israeli govern-

ments, and the steadily growing volume of repayments from companies who have participated in successful BIRD-funded projects. Over the past 20 years it provided \$150 million in financing and in each of the past two years it committed over \$20 million to joint partnerships. Last year repayments were \$6 million and cumulative repayments totaled \$48 million from 263 projects.

Costs are shared 50:50 with each project partner, and funding is given without any equity or intellectual property rights being acquired. If a project succeeds, BIRD is entitled to repayments based on product sales, with a ceiling of 150 percent of its investment. If it fails, all parties lose their investment.

"We almost never fail, though," says Hershberg. He cites the case of the



Galileo Technology company that was involved in one unsuccessful project related to printers' drives. However, having "learned to work with an American company," it went on to succeed in a BIRD-sponsored communications teamwork, becoming "one of the most successful companies on the stock exchange."

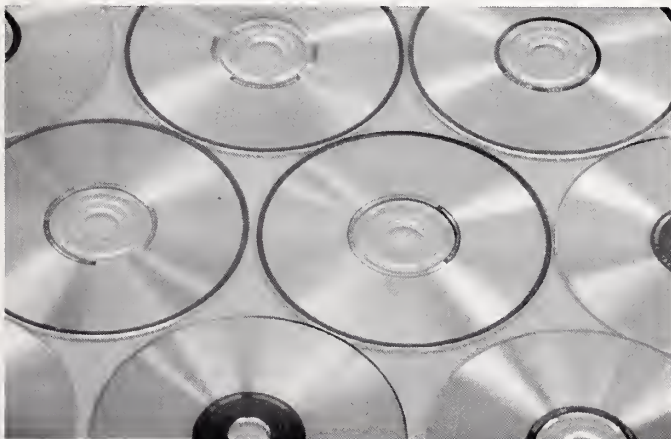
About 40 new projects are approved each year. "Demand for project financing is a lot greater than we can provide," says Hershberg. "However, that in itself is not a reason to increase the endowment. We are not a funding arrangement. That is the role of private industry and venture capital funds."

Nevertheless, funding is important, he says. "Many jobs are created and if good products

succeed financially, there is tremendous benefit to the US economy as well."

Despite national and cultural differences, it's probably the things that US and Israeli high-tech mavens have in common that account for BIRD's success, Hershberg suggests. "In many ways the spirit of an Israeli startup outfit is similar to that of its Silicon Valley counterparts. In both cases these are people who work hard, take responsibility, are success-driven and aggressive."

BIRD, says Hershberg, plans to give greater prominence to fields that were hitherto under-represented in its portfolio, including life sciences in general and biotechnology in particular. "We have also increased the upper limit of our investment in individual projects in those areas."







# P A S S O V E R

**P**assover is the celebration of the liberation of the Children of Israel from Egyptian bondage. Passover is so called because of the biblical account regarding the Angel of Death who passed over the homes of the Israelites when the first-born of Egypt were slain. This was the tenth plague, imposed upon the Egyptian people by God in order to induce the Pharaoh to free the Jews from slavery. The beginning of Passover is celebrated with a long and beautiful ceremony, in which all the family joins together around the Seder table to recount the story of the Exodus. In addition to reading the story and prayers from the Haggadah, there is much joyous singing. The traditional Seder table includes a number of symbolic objects that are placed before the person who leads the service.

*Afikomen – Roasted shankbone – Roasted egg – Maror or Bitter Herbs – Charoses – A Green Herb – Four cups of wine – Cup for Elijah.*

The holiday is celebrated for eight days. Many new Passover recipes have been developed as well as new products in the market. We hope you will enjoy some old favorite recipes and delight in a few new ones. If you try a recipe that you would like to pass along and share with our readers, send it in to *The American Jewish Times Outlook* so we can all enjoy! Thanks and happy holiday!

## Stuffed Chicken Breasts with Apricot Glaze (Meat)

*Serves: 8 (1/2 chicken breast = 1 serving)*

These delicious chicken breasts can be prepared before the Seder and baked while the Seder services are in progress. They make a beautiful, festive Passover platter. You eliminate half the fat if you remove the skin before eating. You may also substitute halved Cornish game hens for chicken breasts.

- 4 (1-pound) whole chicken breasts with skin, all visible fat removed
- Juice of 1 lemon
- 1 teaspoon garlic powder
- 1-1/2 cups crumbled whole wheat matzo
- 1-1/2 cups matzo farfel
- 1-1/2 cups diced onion
- 1 1/2 cups diced celery
- 1 tablespoon olive oil
- 3/4 pound white mushrooms, sliced
- 3 tablespoons toasted pine nuts (optional)
- Freshly ground pepper

- 1/4 cup chopped Italian flat-leaf parsley
- 1 tablespoon Hungarian paprika
- 1/2 teaspoon ground ginger
- 1/2 teaspoon dried oregano, crushed
- 1/2 teaspoon dried thyme, crushed
- 2 extra-large egg whites, slightly beaten
- 1-3/4 cups defatted sodium-reduced chicken broth
- 1 teaspoon onion powder

- Apricot Glaze (optional)
- 1 cup defatted sodium-reduced chicken broth
  - 1 cup dry white Passover wine
  - 1 large shallot, minced
  - 1/2 cup sugar-free apricot preserves

1. Loosen the skin from the chicken breasts without tearing it. Season under the skin with lemon juice and garlic powder.
2. Toast the matzo and farfel under the broiler until lightly browned.
3. Sauté the onion and celery in olive oil until wilted, about 5 minutes. Add the mushrooms and sauté 2 or 3 additional minutes.

4. Add the pine nuts and matzo-farfel mixture and mix well.
5. Combine 1/8 teaspoon of pepper, the parsley, 1 teaspoon of the paprika, the ginger, oregano, thyme, egg whites and broth. Add to the farfel mixture. Let stand about 2 minutes to absorb moisture. Taste and adjust seasonings.
6. Stuff the mixture under the skin of the chicken breasts. If necessary, secure the skin with a toothpick. Season the breasts with onion powder, pepper to taste, and the remaining teaspoon of paprika.
7. Place in a shallow baking dish and bake 1 hour in the upper third of a pre-heated 350 degree oven.

To Prepare Glaze:

1. Simmer the broth, wine, and shallot until reduced by half. Add the apricot preserves and mix until smooth.
2. Force the mixture through a tea strainer to produce a smooth glaze.
3. Using a pastry brush, paint the chicken breasts with glaze 5 minutes before they are finished roasting.

*To Serve: Cut the breasts in half and arrange on a bed of watercress on a serving platter.*

*Per Serving: 16.1 gm. Total fat, 3.98 gm saturated fat, 26.7% fat; 6.3 gm. Fiber, 531 calories, 145 calories from fat; 102 mg. Cholesterol, 132 mg sodium*

## Apple-Carrot Passover Pudding (Pareve) Serves: 6 to 8

- 1/4 cup egg substitute
- 1/4 cup canola oil
- 1/2 cup slivered almonds plus 1/3 cup for topping
- 1 large tart apple, peeled and shredded
- 1 cup shredded carrots
- 1/2 cup chopped dried figs



- ½ cup diced dried apricots
- ½ cup matzo meal
- 1/3 cup sugar
- 3 tablespoons fresh lemon juice
- 2 teaspoons grated lemon zest
- 1-1/2 teaspoons ground cinnamon
- Freshly grated nutmeg
- 3 extra-large egg whites

1. Preheat the oven to 375 degrees. Spray an 8-inch square baking dish or quiche dish with vegetable oil cooking spray.
2. Combine the egg substitute, oil, ½ cup of almonds, the apple, carrots, figs, apricots, matzo meal, 1 tablespoon of the sugar, the lemon juice and zest, cinnamon, and nutmeg. Blend well.
3. Beat the egg whites until foamy and gradually add the remaining sugar, continuing to beat until the whites are stiff.
4. Fold the beaten whites into the pudding mixture. Turn into the prepared dish and smooth the top. Sprinkle with the 1/3 cup of slivered almonds and bake for 40 minutes.

*NOTE: This recipe may be doubled or tripled successfully for a crowd. Just use a larger shallow casserole and increase the baking time by 20 to 30 minutes.*

*Per Serving: 11 gm. Total fat, 1 gm saturated fat, 43% fat; 4.1 gm. Fiber, 216 calories, 107 calories from fat; 38 mg. Sodium, 0 mg cholesterol.*

Mazto Kugel  
(Pareve)  
Serves: 10 to 12

*Per serving: 2.2 gm. Total fat; .34 gm saturated fat, 13.6% fat, 1.3 gm. Fiber, 106 mg. Sodium, 0 mg cholesterol, 139 calories, 20 calories from fat.*

- 1 large onion, peeled and chopped fine
- 4 ribs celery with leaves, chopped fine
- 1 tablespoon olive oil
- ½ cup chopped Italian flat-leaf parsley
- ¾ cup egg substitute
- 8 extra-large egg whites, slightly beaten
- Salt and pepper to taste
- 10 sheets matzo, broken up and soaked in warm water
- Hungarian paprika

1. Preheat the oven to 350 degrees. Coat a 13 x 9 x 2 inch glass baking dish with olive oil cooking spray.
2. Sauté the onion and celery in olive oil 5 minutes or until transparent. Add the chopped parsley.
3. In a large bowl, beat together the egg substitute, egg whites, salt, and pepper.
4. Squeeze the water out of the matzos and add to the beaten eggs.
5. Add the vegetable mixture and blend. Pour into the prepared baking dish. Sprinkle with paprika and bake for 1 hour or until firm and browned.

## The Perceptive Parrot

David received a parrot for his birthday. This parrot was fully grown with a bad attitude and worse vocabulary. Every other word was an expletive. Those that weren't expletives were, to say the least, rude.

David tried hard to change the bird's attitude and was constantly saying polite words, playing soft music, anything he could think of to try and set a good example...Nothing worked. He yelled at the bird and the bird got worse. He shook the bird and the bird got more angry and rude.

Finally, in a moment of desperation, David put the parrot in the freezer. For a few moments he heard the bird squawking, kicking, and screaming. Then suddenly there was silence. David was afraid he might have hurt the bird and quickly opened the freezer door.

The parrot calmly stepped out onto David's extended arm and said: "I'm sorry that I might have offended you with my language and action and I ask your forgiveness. I will endeavor to correct my behavior."

David was astonished at the bird's change in attitude and was about to ask what had made such a dramatic change when the parrot continued:

"May I ask what the chicken did?"





Passover Onion Puff  
(Pareve)  
Serves: 6

2 cups finely chopped yellow onions  
3 tablespoons plus 2 teaspoons canola oil  
½ cup egg substitute  
6 extra-large egg whites  
1/3 cup matzo meal  
¾ teaspoon salt  
1/8 teaspoon ground white pepper

1. Sauté the onions in 2 teaspoons of oil until transparent, about 5 minutes. Set aside to cool. Meanwhile, preheat the oven to 350 degrees.
2. Beat the egg substitute with 1 egg white until it starts to thicken; stir in the onions, the 3 tablespoons of oil, matzo meal, salt, and pepper. Blend well.
3. Beat the remaining 5 egg whites until stiff. Stir one-fourth of the whites into the matzo meal mixture, then fold in the rest.
4. Pour into a 2-quart soufflé dish coated with vegetable oil cooking spray and bake for 25 minutes, or until light brown on top.

NOTE: This dish should be served immediately in order to have a beautiful presentation.

Per serving: 9.2 gm. Total fat, .76 gm. Saturated fat, .9 gm fiber, 150 calories, 83 calories from fat, 0 mg cholesterol, 54.4% fat, 385 mg sodium

Apricot Squares  
(Pareve)

Yield: 24 squares (1 square = 1 serving)

1-2/3 cups matzo cake meal  
1/3 cup sugar  
1/3 cup finely ground toasted almonds  
1/3 cup canola oil  
2 tablespoons fresh lemon juice  
1 tablespoon grated lemon zest  
1 teaspoon pure vanilla extract  
2-1/2 to 3 cups sugar-free apricot preserves or Lekvar

1. Coat a 13 x 9 x 2-inch glass baking dish with vegetable oil cooking spray. Pre-heat the oven to 350 degrees.
2. Combine the cake meal, sugar, and

almonds in a bowl. Stir to blend.

3. In a separate bowl, mix the oil, juice, zest, and vanilla. Add to the dry ingredients and stir with a fork.
4. Press down two thirds of the mixture firmly on the bottom of the baking dish.
5. Bake for 15 minutes. Remove from the oven and cool slightly.
6. Spread the preserves over the baked crust and sprinkle with the remaining cake meal mixture.
7. Return to the oven and bake for 25 additional minutes. Cool before cutting into squares. These pastries freeze nicely.

Per Serving: 4.7 gm. Total fat, .33 gm. Saturated fat, .7 gm. Fiber, 174 calories, 42 calories from fat, 0 mg cholesterol, 23.2% fat, 19 mg sodium

Pesach Mandelbrot  
(Pareve)

Yield: about 48 slices (1 slice = 1 serving)

2 tablespoons sugar  
2-1/2 teaspoons ground cinnamon  
¼ cup egg substitute  
4 extra-large egg whites  
2 tablespoons canola oil  
¼ cup fresh orange juice or lemon juice  
1 tablespoon grated orange or lemon zest  
1 cup matzo cake meal  
¼ cup potato starch  
¼ cup matzo meal  
¾ cup coarsely chopped toasted almonds

1. Mix the sugar with 1 teaspoon of the cinnamon. In a large bowl, beat the eggs and sugar mixture together thoroughly. Beat in the oil, orange juice, and zest.
2. Mix the cake meal, potato starch, and remaining 1-1/2 teaspoons of cinnamon together. Add the matzo meal and almonds.
3. Mix all the dry ingredients into the egg batter to form a soft dough.
4. Cover the dough with plastic wrap and refrigerate for 1 hour or overnight.

5. Preheat the oven to 350 degrees. Place the dough on a work surface and shape it into a 1-inch-thick cylinder. Cut into rolls approximately 6 inches long. Place on a non-stick baking sheet.
6. Bake the rolls for 30 minutes or until lightly browned.
7. Cool slightly; slice the rolls diagonally into ½-inch slices and place cut side up on the cookie sheet. Return to the oven and brown for 15 minutes.
8. Turn off the heat and let stand in the oven until lightly browned and crisp.

VARIATION: A mixture of 2 tablespoons sugar and ½ teaspoon cinnamon may be sprinkled over the sliced rolls before returning to the oven. You may also just dust lightly with powdered sugar before serving.

Per Serving: 1.8 gm. Total fat, .12 gm. Saturated fat, .3 gm fiber, 40 calories, 16 calories from fat, 0 mg cholesterol, 1.8% fat, 7 mg sodium.

Broccoli Knishes

1 cup mashed potatoes  
1/3 cup matzoh meal  
2 tbsp. potato starch  
1/2 small onion, finely chopped  
2 egg whites or  
1/4 cup Passover egg substitute  
1/2 tsp. black pepper  
1/4 tsp. salt  
1 cup fresh or frozen broccoli, steamed and finely chopped

Cooking spray

Preheat the oven to 375 degrees.

In a bowl combine the potatoes, matzoh meal, potato starch, onion, egg whites, pepper and salt and knead together. Divide the dough into 6 balls and flatten each. Divide the broccoli evenly onto each circle, fold over, and press edges to seal.

Generously coat a baking sheet with the cooking spray. Arrange the knishes in a single layer and place the baking sheet on the bottom rack of the oven. Bake for 15 minutes on each side. Serve hot. Serves 6.

Calories - 82; Saturated fat - 0 g;  
Total fat - 0

# The War of the Jews



By GAIL LICHTMAN

## Religious Verses Secular In Israel

The religious-secular rift is perceived as the most pressing problem facing Israeli society today. A recent survey conducted by the Modi'in Ezrahi polling organization found that 54% of the Israelis cited the religious-secular conflict as the most bitter controversy in Israel. Only 20% rated the split between Left and Right as number one, and a mere 9% the conflict between Ashkenazim and Sephardim.

Beyond the headlines lie some very serious and thorny issues, which ultimately must be dealt with by the State of Israel to prevent a serious rupture of the social fabric both within Israel and with respect to Israel's special relationship with Diaspora Jewry. These include the conversion controversy, military exemptions for yeshiva



students, and the increasing militancy of the *haredi* (ultra-Orthodox) community.

### Background

Some 70% of Israelis classify themselves as secular, and 30% as religious (10% of the overall total are *haredim*).

For all intents and purposes, especially with respect to the *haredim*, the secular and religious dwell in separate worlds. They live in different neighborhoods, and for the most part, move in different social circles. Their children go to separate school systems. Even in the army, many religious men serve in the framework of "*hesder yeshivas*," special units that combine military service with yeshiva studies, while those religious women who serve, do so in the framework of National Service. Opportunities to intermingle and get to know one another as more than stereotypes are limited. This allows extremists on both sides to "demonize" the other and turn even minor issues into major confrontations.

At the heart of the problem is maintaining the delicate balance between having a state with a Jewish character and protecting democratic rights.

Added to the tensions, is the powerful role that the religious parties have carved out for themselves in the Knesset and in the government, and their increasing assertiveness concerning what they perceive to be essential issues.

### The Main Battlegrounds in 1997

#### 1. Conversion

In recent months, the Conversion Bill has grabbed the lion's share of headlines, with its ramifications reaching well beyond Israel and into the Diaspora. Pitted as a conflict between the Orthodox and the Conservative and Reform Movements, the bill, as proposed by the religious parties in the Knesset, in effect would anchor the existing status quo regarding conversions into law by legislating that all conversions done in Israel be performed under Orthodox auspices. It would explicitly withhold state recognition of conversions performed in the country by the Reform or Masorti (Conservative) Movements. Conversions performed abroad by the Reform or Conservative Movements would still be honored.

The religious parties decided to move to pass this bill after the Reform and Masorti Movement petitioned the Supreme Court to recognize their conversions in Israel.

Reform and Conservative leaders look upon the bill as a declaration of war upon their movements and have rallied their troops, especially in the US, threatening to withhold financial and political support for the State of Israel.

Adding to the problem is the fact that some 150,000 persons from the former Soviet Union have come to Israel since 1989 under the Law of Return who are not Jews according to Jewish law (the Law of Return grants automatic citizenship to anyone who had even one Jewish grandparent).

At the same time, the Orthodox establishment has adopted a policy of demanding increasingly stringent religious observance as a condition for conversion. In 1996, fewer than 1,000 persons were converted to Judaism, according to statistics released by the rabbinical establishment.

This has even filtered down to the issue of conversion for non-Jewish children adopted by Jewish couples in Israel. Whereas once these conversions were routinely performed, in recent years, the Orthodox rabbinate has been demanding that the parents commit themselves to bringing up the children in an Orthodox

lifestyle. A number of parents have turned to the Masorti Movement to convert their adopted children.

A committee, headed by Finance Minister Yaakov Neeman, has been trying to find a compromise on the conversion issue. The Neeman committee has proposed a central conversion institute that would deal with candidates from all streams, but with the actual conversions carried out by an Orthodox rabbinical court. It also suggested that non-Orthodox rabbis be allowed to perform marriages with two official "witnesses" representing the Chief Rabbinate present. So far, the chief rabbis and the religious parties rejected this compromise. However, all parties have agreed to put off the issue until January 1998 in order to enable a search for an acceptable solution.

A corollary to the religious Conversion Bill has been the religious council law, which would ban Reform and Masorti representatives from local religious councils.

#### 2. Military Service

For Israelis, no issue is more of an emotional "hot button" in the religious-secular confrontation than that of exemption from military service for yeshiva students.

In the early days of the State of Israel, Prime Minister David Ben-Gurion granted exemptions to a yeshiva world that had just emerged from the Holocaust during which the main seats of Jewish learning in Europe had been destroyed. The number of students involved at that time was limited to just a few hundred.

Over the years, the number of yeshiva students has mushroomed to tens of thousands. Secular Israelis feel that they are being called upon to risk their lives on the front lines while yeshiva students remain safely within the confines of their study halls. This resentment is evident in practically every controversy involving the *haredim*, where the cry "Why don't they serve in the army?" almost always emerges from the secular camp. (It should be noted that in the national religious camp and in some *haredi* factions, the men do serve in the army).

MK Avraham Ravitz of the United Torah Judaism Knesset faction, in a recent interview in the *Jerusalem Post*, defended the exemptions. "In my world view, yeshiva students—through their study—are contributing to the state. I know it is less dangerous and I appreci-

ate those who are putting their lives on the line. But not everyone in the army is in danger. The estimate is that only 10% of the soldiers are in danger. Studying in a yeshiva is no picnic. Those who dedicate themselves to Torah, sacrifice financial security and careers."

Here, too, Finance Minister Neeman has come up with a compromise plan. His plan would draft yeshiva students into the army for one month and then allow them to enter the workplace. The Shas religious party categorically rejected the plan. Ravitz and his party has been more low key. "The idea of opening additional channels for young men who are having difficulty in the yeshiva because of economic reasons is a good idea. There will be people who will do this. If the government wants to open up this option, that's fine. Just as long as they don't force those who want to sit and learn into the army. That is something we would fiercely oppose."

Several Knesset members have come up with their own solution to non-service on the part of the *haredim*, as well as others exempted from the Israel Defense Forces: mandatory National Service for all 18 year-olds not drafted into the IDF.

"Universal service would send a message that an 18-year-old must give something back to society and would promote a principle of equality," said MK Dedi Zucker of Meretz at a conference on National Service held in May 1997. "The inequality of the current situation is what upsets people. The only way to correct this is to grant legitimacy to non-military service and view it as a contribution."

### 3. Increased Haredi Militancy

#### a. Bar Ilan Street

What should have been a local issue of whether to close a street in an almost completely *haredi* neighborhood on Shabbat and holidays turned into a national one exploding into violence. Secular city residents view Bar Ilan Street, a main Jerusalem thoroughfare, as a vital link to outlying neighborhoods. Violent demonstrations, provocation, public hearings and eventually court cases pitting secular Jerusalemites, who demanded unimpeded access to the thoroughfare, against *haredi* residents who wanted peace and quiet on Shabbat, have made the street a household word throughout Israel. At present, a compromise has the street closed on Shabbat and holidays

during prayer time but open the rest of the day. But this is not always honored, and drivers have been stoned while driving through, even when the street is supposed to be open to traffic.

#### b. Ramat Aviv

Africa-Israel conglomerate was in the process of developing a shopping mall in the upscale, secular Tel Aviv neighborhood of Ramat Aviv, when the Orthodox diamond merchant Lev Leviev acquired controlling interest in the firm. Where Leviev announced that he wanted the new mall closed on Shabbat, shopkeepers who had signed rental contracts allowing them to be open on Shabbat, cried foul. Secular residents protested that the decision violated the character of their neighborhood, with Tel Aviv Mayor Roni Milo coming to their defense. The final outcome is still pending.

#### Why Now?

Increased religious power in the Knesset is definitely one of the reasons behind the push for legislation enshrining the Orthodox monopoly. But Bernard Wasserstein, president of the Oxford Center for Hebrew and Jewish Studies, provides another view of the increasing militancy of the *haredi* community.



“First and foremost, we must recognize that *haredim* everywhere feel—rightly—that their whole way of life is imperiled,” he writes. “Their defensive-aggressive behavior can be understood only if we ourselves begin to appreciate the sense of dire threat that pervades the collective consciousness of the *haredi* world. The reality, after all, is that the status quo is eroding constantly to the detriment of the Orthodox.

“The privatization of life in our rapidly growing liberal economy, together with the increase in personal choice and freedoms, constantly breaks holes in the religious dike,” he continues. “The absence of public transport on the Sabbath becomes meaningless when 80% of the population has access to private transport. Thanks to the miracle of satellite technology, silence on Israeli state broadcasting channels on Yom Kippur gives way in some homes to a cacophony from foreign stations. Religious indoctrination in the schools is outflanked by the assault on our children of the most insidiously enticing cultural ideology of our age: MTV.”

Wasserstein calls for “compassion not indignation, as the first requisite in dealing with *haredi* fear.”

### A Ray of Hope

As bleak a picture as is painted of the religious-secular conflict, many still believe that reconciliation is possible.

Writing in the *Jerusalem Post*, Rabbi Stewart Weiss, director of the Jewish Outreach Center in Raanana, points out that “the average, self-described secular Israeli is far more religious than he may realize and far more connected to Jewish life and observance than his secular cousin in the Diaspora. Surveys consistently indicate not only an abiding respect for Jewish tradition among Israelis but also a stubborn adherence to a wide array of basic Jewish practices.”

Weiss goes on to note that the average Israeli attends or conducts a *seder* each year, gives his son a *brit mila* and a *bar mitzvah*, fasts on Yom Kippur and refrains from eating pork. In addition, he either builds a *sukka* or eats in someone else’s *sukka* during Sukkot.

“He may reject being called Orthodox, *haredi* or even traditional,” Weiss goes on, “for these are pejorative buzz words in the current atmosphere, but secular doesn’t quite fit them either.”

### Towards Mutual Respect

In the last few years, over 30 organizations have arisen in Israel to try and heal the religious-secular rift. These include:

**Gesher** (Bridge)—headed by Dr. Daniel Tropper. This organization promotes understanding between religious and secular through dialogue and seminars. Gesher recently hosted a “Day of Dialogue” for hundreds of religious and secular high school students to mark the second anniversary of Yitzhak Rabin’s assassination.

**Elul**—is a non-profit organization founded in 1989 in an effort to create a pluralistic educational framework for Jewish studies where both religious and secular can learn.

**Shiluv**—serves as an umbrella organization for coordinating all existing organizations aimed at creating dialogue between religious and secular.

**Drachim**—established in 1996 “to fight the worrisome trend towards division in the Israeli public,” this organization is currently promoting mixed religious-secular educational settings for fostering coexistence in the classrooms.

**Dor Shalom** (The Peace Generation)—founded after the Rabin assassination by young secular Israelis concerned about the rifts in society, this organization is also promoting extensive dialogue between secular and religious youth. Under the chairmanship of Yuval Rabin, Yitzhak Rabin’s son, it has held meetings between yeshiva students and secular Israelis.

“Jerusalem was destroyed not because people stopped respecting Shabbat,” says Bella Freud, “but because they didn’t respect one another. We need to create acceptance of one another. Not for our grandchildren. Nor our children. But for us—for you and me.”



# Latvia

We thought we knew all there was to know about the horrors of the Holocaust. Yet it seems everyday new revelations disclose more of the how and who involved in mankind's most heinous atrocity. At the same time, government leaders and clergy in countries where the Nazi

killing machine operated are confronting their nations' past by recognizing culpability and apologizing. The

more years that pass since the world learned the depths to which Jew-hatred could sink, the more vital it is to recognize those responsible leaders who refuse to turn away from the unspeakable sins of the past, who strive to atone for them in the present and who work to build a future in which such atrocities cannot ever occur again.

Half a century ago, the soil of Latvia was soaked with the blood of more than 90% of its Jewish population. Today, the President of that Baltic nation has repeatedly and very publicly acknowledged his country's grim past, recognized its complicity in history's greatest crime and

apologized for his countrymen's participation in the Nazi Holocaust.

The first step toward redemption is the admission that evil has been committed. Latvian President Guntis Ulmanis has spoken these eloquent words: "It is a historic truth that an awful crime was committed on our soil. . .we should admit

with shame and anger that Latvians were among those who carried out this inhuman crime. . .I shall do my utmost to keep the memory of the Holocaust forever alive in Latvia. . .Nothing can be erased from history. Nothing should be forgotten. . .There were victims in all nations in the Second World War. But only Jews were victims as an entire nation. . .the most impor-

country. The murderers were police and Latvian army personnel. The Arajs Kommando unit massacred tens of thousands of Jews. Many Latvians not only actively assisted the Nazis in robbing and murdering Jews in their own country, but exported their "expertise" to other regions under Nazi rule, such as a Latvian unit that supported the Germans in suppressing the Warsaw Ghetto uprising.

During that horrendous period, most Latvians remained silent while all but 3,000 of their 70,000 Jewish neighbors perished. Some Jews survived because a few righteous and courageous Latvians risked their own lives to hide and protect Jews.

Today, there are still those in Latvia who blame Jews for their own tragedy and whitewash Latvian fascism and the role of Latvia in the extermination of its Jewish population. There is a tendency to present wartime Nazi collaborators as "war

# Confronting

By Abraham H. Foxman

# the Past

tant thing now is to come back to the people

who were victims of the Holocaust, the greatest crime in the history of mankind. . .the Jews are not and will not be forgotten in Latvia."

President Ulmanis is well aware that Latvia has much to atone for. When the Nazi juggernaut roared into Latvia in 1941, immediate pogroms occurred throughout that



heroes” or “anti-Soviet fighters” and to completely disregard their role in the Holocaust. And a few Latvian officials have made statements implying that Jews are solely to blame for the Community rule in Latvia and the Stalinist oppression.

But the 1990 government declaration, “Condemnation and Impermissibility of Genocide and Anti-Semitism in Latvia” serves as official policy in combating anti-Semitism and historical revisionism. President Ulmanis’ determined courage in forcing his people to take a hard, unvarnished, undistorted look at history, to accept and atone for it, is a beacon

see that a President of Latvia will make the first-ever visit to Israel next month to begin a dialogue with the Israeli people and to start the process of overcoming negative stereotypes that endure between Latvians and Israelis; that a President of Latvia would light the first Hanukkah candle at the Riga Jewish Community Center; that a President of Latvia would tour the museum in that Center and say that “each head of state should do his utmost to prevent the repetition of all I saw in this museum and I commit myself to this cause;” that a President of Latvia would launch a radio “dialogue with history”

Synagogue and other Jewish religious sites were returned to their rightful owners. This President of Latvia has done so. His actions speak as eloquently as his words.

That is why the Anti-Defamation League is presenting our Distinguished Statesman Award to President Ulmanis. We recognize the progress he has initiated, while we know that much more progress is needed. We will ask him to translate and extend his splendid words into concrete deeds. We will ask him to challenge every single incident of anti-Semitism from public officials or the

tions of Holocaust denial; to have the Holocaust taught in every school; to adapt the ADL A WORLD OF DIFFERENCE program to promote respect, understanding and appreciation for the contributions of Jews and other nationalities to Latvian life and culture; to review teachings and texts for accurate portrayals of Jews and their role in Latvian history; to recognize the righteous as examples to all Latvians that humanity can and must prevail even in the midst of horror and tragedy.

When President Ulmanis spoke at Riga’s Jewish Community House last month, he

**A** unequivocally stated that everyone guilty of the crime of the Holocaust should be punished. We will ask him to prosecute the many surviving members of the 15th and 19th Latvian SS divisions and to ask the United States, Canada and Germany to extradite former Arajs Kommando members to be tried for their war crimes. We will

*cont. on pg. 35*

# and Forging New Future

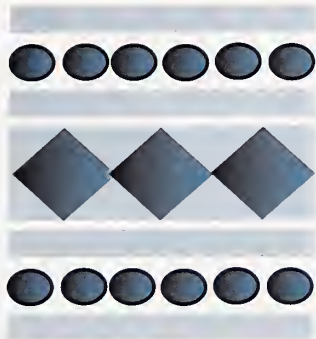
light of democracy and enlightenment in a country and in a region hardly renowned for those virtues.

For those whose memories are long and painful, it is with a sense of wonder to

and devote the first broadcast on January 14 to Latvia’s Jewish heritage and contributions; that a President of Latvia would champion and create the atmosphere in which the Stabu Street

media or Latvian extremists; to express his outrage and indignation, as he has previously, against desecration of synagogues or other Jewish property; to fight the macabre manifesta-

# REVIEWERS



In My Pocket

By *Dorrith M. Sim*  
 Harcourt Brace & Co.  
 26 pp. \$16.00

Thousands of children, mostly Jewish, were shipped to Britain from Germany in time to escape the horrors of Nazi persecution. This is the author's own story of her separation from her parents and refuge with a family in Scotland.

The colorful paintings by Gerald Fitzgerald depict the scenes of the seven-year old girl's eyes as she left her parents and arrived in London. In Scotland she learned to speak English and enjoyed the freedom of normal life without prejudice.

It is to be assumed from the story that she was reunited with her parents after World War II, but she lives in Scotland with her children and grandchildren. She did not forget her past, since she is active in an organization of people who share memories of similar childhood experience.

*In My Pocket* were the

first words Dorritth learned in English, and as she added words to her vocabulary, they were always followed by that phrase, *In My Pocket*; hence the book's title.

This is a book for a small child, the story simply told, without resentment. Dorritth M. Sim is the author of other children's books, but this is her first picture book. The pictures are page-size, with the text overprinted on the brightly colored pages.

*Bridges of Light*

By *Cyril E. Leonoff*  
 Talonbooks 208 pp.  
 Reviewed by *Estelle Hoffman*

From its outward appearance, *Bridges of Light* is a cocktail table book. By virtue of the excellent quality of its glossy pages, it needs to be read as it rests on a table; it is heavy. One more remark about its format: until page

## Books



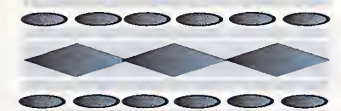
55, although there are numerous photos, there are three columns of small, fine print on each page.

Since the text is the life story of a German Jew, all of the foregoing indicates this is not a book for the faint of heart. It is the story of Otto Landauer, who became a successful and noted photographer in Vancouver, British Columbia.

Born to Jewish parents in Munich, he resembled many other German Jews of the time, feeling himself a legitimate German citizen. He had a good education and enjoyed a variety of active sports. Photography was a hobby of his, which was a popular one at that time in Germany.

His father's death in 1927 and the economic crisis that ensued after World War I forced him to engage in business, and thereafter he was active in several.

As the Nazi regime assumed power, Otto Landauer had the wisdom to escape while he could. The rest of his immediate family did likewise. Otto settled in Vancouver after a brief stay in Portland, Oregon.





# Books



Ultimately, he acquired the firm of well-known Leonard Frank Photos, where his career endured from 1945 until 1980.

He became the Canadian photographer whose fame and art equaled those of our American Ansel Adams, the last great black and white photographer.

*Bridges of Light* is therefore a treasure of more than 300 photos printed on wood-free paper. He did no portrait photography and limited his subject matter to the architecture, environment and activities of his adopted country.

The detailed biography of Otto Landauer includes his background and the history that produced him.

The author, Cyril E. Leonoff, is a retired engineer and historian who specializes in concerns of Western Canada. He is past president of the Jewish Historical Society of British Columbia and the Vancouver Historical Society. He wrote a

previous book on Leonard Frank, the predecessor of Otto Landauer, *An Enterprising Life: Leonard Frank Photographs 1895-1944*, for which he received eleven awards.

## SHTETL:

*The Life and Death of a Small Town and the World of Polish Jews*  
By Eva Hoffman  
Houghton Mifflin  
269 pp.

Reviewed by Estelle Hoffman

Based partly on the television documentary of the same name, Shtetl is a story of a Polish town, Bransk, and the relationship between its Poles and Jews. That sounds like another post-Holocaust book. What is unusual is the author's long history of Poland, back to ancient times, long before Poland became a large empire, centuries before it united with Lithuania in the year 1569. Through the early years, there were many minority groups, among which Jews constituted the largest, 10% to 13% of the population.

# Arts



Shtetl tells the story of Poland's Jews in good times and bad, of Jews who prospered and those who dwelt in poverty. Among the entire society there was always superstition aplenty, and when the populace suffered, Jews as always, were a handy scapegoat.

Poland was never the customary monarchy. The nobility elected its kings, and the society was unofficially divided into castes with differences in manners, morals, dress and aspirations. Jews were a caste of their own. The populace seemed to accept the social order. Generally, tolerance prevailed among the religions. Minority groups included Armenians, Italians, Scots and Germans. In the midst of the Renaissance in the mid-16<sup>th</sup> century, Poland is said to have been proud of its diversity. Some Jews were in the Polish court. The fact that Jews were employers of large numbers of Poles speaks for itself.

By 1648 the tide turned. A Cossack chieftain named Bogdan rallied masses of Ukrainian peasants to rise against Polish overlords. He was the first leader to rebel against oppression of the Polish State. For years there were ruthless rampage in southeast Poland. Hundreds of thousands were killed.

The Russian Orthodox attacked the Roman Catholics, the nobility, and of course Jews. Some Poles and Jews united in defense, but 20% to 25% of the Jews were killed, and soon Poles gave up trying to help Jews in order to save themselves. Even that attempt failed.

There followed a long and devastating Swedish invasion, followed by war with the Turks and a Russian invasion. Meanwhile, famine, fires and epidemics raged. The Jewish communities suffered extremely, and whereas they had been lenders of money to the nobility, they became borrowers from nobility and clergy. The general climate became inhospitable to all that were different, although the author states that the Polish church was less antagonistic than in most European countries until the late 17<sup>th</sup> century, when accusations of blood libel and witchcraft resulted in executions.

Eva Hoffman, the author, a Jew born in Cracow,

# medical



*Profs. Yoram Salomon (left) and Avigdor Scherz*

## 'Green' Approach May Significantly Improve Cancer Therapy

A promising cancer therapy which destroys tumors by exposing them to light may be significantly improved, thanks to new materials developed at the Weizmann Institute of Science.

Institute scientists reported on the new development at the Conference on Chemical Modifiers of Cancer Treatment in Clearwater, Florida, on January 28-31.

Photodynamic therapy or PDT, in which light activates cancer-killing

drugs, has generated enormous interests in the medical world in recent years. However, currently, PDT has several limitations: it is effective only against relatively flat and thin tumors, such as certain types of skin and bladder cancers, and patients undergoing PDT must avoid the sun for weeks following treatment because their skin becomes overly sensitive to strong light.

The new materials, derived from chlorophyll, the green pigment that

allows plants to capture sunlight, may now overcome these problems. These "green" materials may make it possible to apply PDT to bulky solid tumors. Moreover, patients may need to avoid the sun for only a day or two after therapy.

The materials, developed by Profs. Avigdor Scherz of the Institute's Plant Sciences Department and Yoram Salomon of the Biological Regulation Department, were shown to kill cancer cells in tissue culture and in mice. The

Dutch company Steba Beheer NV is now developing them for clinical use worldwide.

"If successful, in the future our 'green' PDT could be a powerful new tool in the struggle against cancer," says Prof. Scherz.

### Minimizing side effects

PDT uses drugs that become toxic only when exposed to light. First, the drug is injected into the bloodstream or the tumor. Then, the tumor is exposed to light in a controlled manner. As a result, the drug is activated and destroys tumor cells while having little effect on healthy tissues.

"The great advantage of this treatment over conventional chemotherapy is that the drug's action is confined to the illuminated tumor site, so that the damage to healthy tissues is minimized and side effects are significantly reduced," says Prof. Salomon.

Existing light-sensitive materials used clinically as PDT drugs are most commonly based on heme, the red pigment derived from hemoglobin. They are activated only by visible light, which has



# medicinal

limited tissue-penetrating capacity. Moreover, they work only in the presence of oxygen, which is in short supply inside many bulky tumors. Therefore, they can destroy only thin and flat tumors or tumors in early stages of development.

In contrast, the Weizmann Institute materials—derived from the green chlorophyll pigments that make green plants and photosynthetic bacteria such effective light-collectors—can be applied to larger solid tumors. This is because these materials, in addition to visible light, also absorb the near-infrared light that penetrates much deeper into body tissues. Moreover, “green” materials can work under hypoxic conditions, where oxygen levels in tissues are below normal. These properties render them superior to existing photosensitive drugs.

Another advantage of the new chlorophyll derivatives is that they clear out of the body much faster than existing drugs. This property is due to the fact that the new materials have been modified to make them soluble in water, which in turn speeds their removal from tissues. As a result, patients can tolerate outdoor light shortly after treatment without fearing that the photosensitive

materials will harm their skin. The solubility also makes the materials easier to administer to patients.

#### **A precise delivery**

To deliver their materials precisely to the desired site, the scientists can attach them to antibodies, or other molecules, that act as “guided missiles,” transporting the “green” materials to the target in the body.

When illuminated, the new materials were found to first destroy the blood vessels that feed the tumor. Without these vessels, the tumor cannot develop or even survive. Then, the materials destroy the tumor itself.

Tumors that are close to the body surface can be exposed to direct illumination. When a bulky tumor lies deeper within the body, it can be illuminated with a fiberoptic light guide.

The materials have successfully eradicated relatively large malignant melanoma tumors in mice. In tissue culture, they have destroyed other cancer cell types, including breast and colon.

Steba Beheer NV will soon test the effectiveness of the new materials in humans, which is planning to conduct clinical trials worldwide.

#### **Antimicrobial potential**

The scientists are also exploring the potential use of the new materials as antimicrobial drugs. A new study showing that the targeted chlorophyll derivatives effectively kill disease-causing bacteria was published in the December 1997 issue of *Photochemistry and Photobiology*, the journal of the American Society for Photobiology.

This application of the new chlorophyll derivatives may be particularly important in light of the growing problem of bacterial resistance to antibiotics.

Prof. Scherz heads the Avron-Willstaetter Minerva Center for Research in Photosynthesis at the Weizmann Institute.

Prof. Salomon holds the Charles W. and Tillie K. Lubin Chair in Hormone Research.

The development of “green” PDT for clinical use is being funded by Steba Beheer NV, which has been granted a worldwide license for the product by Yeda Research and Development Co., the Weizmann Institute’s technology transfer arm. Funding for basic research is also provided by the Lynn and William Frankel Fund for the Diagnosis

and Treatment of Ovarian and Breast Cancer, in Philadelphia, Pennsylvania; the Jaffe Family Foundation, in Weston, Connecticut; Mrs. Sharon Zuckerman, of Toronto, Canada; Yeda Research and Development Co. Ltd.; the Israel Ministry of Science; the European Commission, and, as of January 1998, by the German-Israeli Foundation.

The Weizmann Institute of Science, in Rehovot, Israel is one of the world's foremost centers of scientific research and graduate study. Its 2,500 scientists, students, technicians, and engineers pursue basic research in the quest for knowledge and enhancement of the human condition. New ways of fighting disease and hunger, protecting the environment, and harnessing alternative sources of energy are high priorities.

*cont. from pg. 20, Shtetl*  
makes an important point. "There is a price for separateness."

There are two sets of memories, Jewish and Polish. In peasants' lore, Jews were viewed in terms of mysterious strangeness. Prejudice was mutual. Jews had lived in Poland from time beyond recall, and when intolerance grew in western Europe, many moved to Poland which had not discriminated against Jews previously, certainly anti-Semitism had been less virulent than in western Europe.

Association of Jews with other Poles was always minimal, in business or occasionally there might have been a friendly neighbor. In the Napoleonic era, there was emancipation, but that was short lived. The Shtetl of Bransk began 1816 to 1820. Jews suffered there worst during Russian

occupation in the 19<sup>th</sup> century. In 1791 Catherine the Great had established the Pale of Settlement. Conditions for Jews worsened steadily. Always there was the real threat of Siberia.

City Jews were one thing; the Shtetl was described unflatteringly, a place of dirt, puddles, poverty, unkempt shops, and Jews in black caftans. In truth, there were dirt and epidemics, and often fire. Nevertheless, the Jewish population grew.

After World War I, even the Shtetl began to taste modernity. Jews wanted to retain their identity. What did it mean then to be a Jew in Poland?

Fully enfranchised, how were they to become Polish citizens? Some felt Jewish identity could be maintained in the Diaspora. Thousands of Zionists went to Palestine, Menachem Begin, Ben-

Gurion, Shimon Peres and Itzhak Shamir all came from Poland. In the 1920s there were 15 Jewish political groups, including six major parties, youth groups and small splinter groups. Unions of tailors, carpenters and leather workers were formed, and craftsmen's groups.

Becoming Polish was not easy. Fear of marriage with non-Jewish Poles and the restriction of dietary laws prevented social contacts. Jews and Poles simply did not know each other. The Depression in the 1930s was harmful, but still, at the beginning of the 1930s, half of the doctors in private practice and one-third of lawyers in Poland were Jewish. There were other professional Jews, in the cities. Among the poor, times were bad, comparable, this author says, to the poor in our Ozarks at that time.

After 1935, the right wing increased, along with anti-Semitism. Government and Church depicted Jews as dangerous to Poland (some were leaning towards Communism), but still, Jews were not considered subhuman, as in Germany. Poles moved to replace Jewish merchants, and admission to universities was limited. As World War II began, "No one predicted or wanted what came next."

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# Blumenthal Jewish Home

## Chai-lights

March 1998

7870 Fair Oaks Drive ~ Cemmons NC 27012 ~ (910)766-6401

### Open Forum Draws Triad Community

BJH Board of Trustees and the Friends of the Home Committee invited members of the Triad community to an Open Forum on Sunday January 4th. About 200 people, Blumenthal Jewish Home members, family members and supporters attended and participated in the open question and answer session held at Temple Emanuel in Winston-Salem. Alan Davis, a member of Temple Emanuel in Winston-Salem for many years as well as a member of the Home served as the moderator for the Forum. Davis asked Board members to respond to the prepared questions which they had been given in advance of the meeting. He also moderated questions received from the audience. Leonard Guyes, a past president of the Board of Trustees and a long time member of the Home introduced the discussion of the proposed sale of the Home by saying that he was greatly saddened by the decision of the Board, however as a board member, for him, the issue had to be a financial decision and not a decision of the heart. Also representing the BJH Board of Trustees were Linda Combs, Ron Weiner and Eric Handler who answered the questions posed by the moderator as well as by members of the audience.

Ron Weiner, First Vice President of the Board of Trustees began the question and answer session by describing the current conditions at the Home, the financial situation and the issues that led to the Boards decision. He reiterated that the decision to consider the sale of the Home was based on a declining Jewish census, an increase in indigent residents, a decrease in private pay and changes in medicare and medicaid funding. Projecting a financial crisis in the future Weiner emphasized that the members of the Board were fulfilling their fiduciary responsibilities by making this decision now.

Members from the audience responded to the financial report with questions concerning marketing, fundraising and community development at the Home. Whereas the board members responses focused on financial issues, the communities concerns primarily addressed emotional issues.

Eric Handler, President Elect of the Board of Trustees, followed by explaining the Board's proposal for a foundation to be developed with the proceeds of the sale of the Home. Plans at this time were to use the money to create programs and ser-

vices which would benefit Jewish elderly throughout communities in the Carolinas. The foundation's mission statement and goals were presented to the audience.

Linda Combs, chairperson of the BJH Sale Committee, was the last Board member to speak as she reported on the progress of the sale. Since the announcement that the Home was for sale Dr. Combs said that there had been interest from many different groups with serious interest from seven.

The BJH Board of Trustees is planning to hold similar forums in major Jewish communities in the Carolinas.



*Bernice Goldfinger representing the BJH Residents Council speaks at the Open Forum held for the Triad community.*

## From Our Mailbox

Dear Sue,

I would like to share with your readers what the Home has meant to me personally and how important I know it is to the Jewish elderly. I hope that you will be able to print this letter in the next issue of the BJH Chai-lights.

I love this Home and this Home has been very good to me. I have benefitted from every department at Blumenthal.

We have a number of caring, experienced nurses and nursing assistants who have seen me through several medical crises. Unfortunately, we have lost some nurses and nursing assistants since May 5th 1997 when the proposed sale was announced. In spite of having to fill in with agency people, Patsy Petree (Director of Nursing) has maintained the high standards for which this Home has always been known.

The transportation department took me to Baptist Hospital for 28 radiation treatments for 28 consecutive days and always with a smile. The Dietary department has kept me well fed even though there are days when I might like to eat bacon and eggs for dinner and they serve me soup and a complete roast chicken dinner. We all have lots of complaints about the food but I know from speaking with people who have family members in other nursing homes in the area, that we get meals that are far superior to what is given in other Homes.

The Recreation department helps keep my mind stimulated and prevents "cabin fever". The recreation therapists arrange all sorts of activities in the Home; they also take us out to Hanes Mall, the Dixie Classic Fair, lunches at area restaurants and the Starmount Country Club. Even in the best of nursing homes a change of scenery is important.

The Housekeeping department keeps the premises clean and odor-free. I visited some friends in nursing homes in New York where the odor hits you as you walk in the door. The maintenance department cleans the wheels of my walker when necessary, adjusts the thermostat in my room when necessary and other little things as well as the big thing- keeping this Home in working order.

I also know of the high marks Blumenthal gets from the State Nursing Home Evaluation Team. As chairman of the Residents Council, I have been invited to attend the State's closing meetings at the Home the past few years. This year in spite of shortages of help we received only one demerit. That was for dust on the window sill in one room and torn leather on the arms of a couple of wheelchairs. Those things are really quite minor when you consider all that goes into the operation of a nursing home.

I had always taken for granted that Blumenthal would be my home for life and since May 5th my future has been a question mark. It is an uneasy feeling. Living in a nursing home is always somewhat depressing as I watch friends endure mental and physical deterioration, but I have been happy and secure here for eight years, four years living in Fair Oaks and four years in the Nursing Home. My daughter, Barbara Matchar, lives in Chapel Hill and had suggested that I visit the Home soon after Fair Oaks opened. When we move into a nursing home we trade off independence for security. In New York I called 911 three times in the middle of the night when I lived alone. On May 5th I started to feel insecure again.

My hope is that I may be at Blumenthal for life. I know that you will all keep up your good work.

Sincerely,  
Bernice Goldfinger



Board Addresses Concerns

# Interest Sparked in Blumenthal Home by Prospect of Sale



by Al Herman, President and the Board of Trustees, Blumenthal Jewish Home for the Aged

The vital importance of the mission and service of the Blumenthal Jewish Home has been understood by the increased interest expressed by many members throughout the Piedmont Triad since the May announcement that the Board would look to sell the Clemmons facility and create a foundation dedicated to support Jewish elder care needs in local communities in North and South Carolina. Frankly this interest has been heartening to me. The questions that have been and are being raised are legitimate and important. I deeply appreciate the *Times Outlook* allowing me the chance to address some of the major issues involved.

The Blumenthal Jewish Home is, and always has been, a mission-driven organization. Our mission statement, updated in 1995, clearly states:

Our mission is to provide the finest nursing facility and services possible for our elderly residents. We will provide a caring environment based

on *Tzedakah* and traditional Jewish values and ethics that respect the dignity of the individual.

We will ensure the operation of the home in a financially sound manner and its continued economic viability to be able to provide these services to future generations.

The Board of Trustees has grappled with demographic projections and the complex financial realities involved in fulfilling our mission both now and in the future for our Jewish population in North and South Carolina. The Board feels a real obligation to look five to ten years into the future to assess the impact of the very real changes which are occurring in the whole system by which health care is provided (and managed) and to address the reality of the real cost in annual dollars of supporting the increasing percentage of Medicare and Medicaid residents and a decreasing percentage of Jewish residents at the Clemmons facility.

The decision to look to sell the Clemmons facility and create a Foundation to meet the needs of the Jewish elderly in their local communities (through funding to Federations, Jewish Family Services and others) grew out of the following factors:

- The operating deficit has grown over the past three years and the Medicaid and Medicare funded resident population continues to increase and now stands at 63% of the residents of the Nursing Facility.

- There has been a steady reduction in the Home's Jewish population. For example, currently 46% of the Nursing Facility residents are Jewish (as opposed to 56% three years ago and 68% ten years ago),
- In the past five to ten years alternatives to residence in the Home have proliferated with life care, continuing care retirement communities, assisted living and home health care establishments opening at an accelerating rate. For example in the Greensboro area we saw the opening of Well Spring Retirement Community, the new wing of Friends Home West and residential facilities without health care but targeted toward the elderly like Abbotswood. Presbyterian Home in High Point is building a new facility on a golf course in rural Guilford County. Well Spring is currently adding a new, two-story assisted living wing, that will double the number of beds in their Health Care Unit. Other new facilities are coming on line monthly. Comparable expansion and development is taking place in communities across our service area.
- Lifestyles are changing. The Board has seen a marked trend toward families of Jewish older adults electing to keep their loved ones close to them and in the communities where they have lifelong ties rather than uproot them and move them to a facility that necessitates a long commute. As previously mentioned, Jewish families have acceptable local options for placement that did not exist previously.

## Calendar Highlights March

# 1998

1. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
2. West Forsyth High School, Anchor Club Manicures, 3:00 p.m., Friendship Room.
3. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
6. Catholic Mass, with Holy Family, 10:00 a.m., Friendship Room.
6. Travelogue and Library Books, with Forsyth County Library, 10:30 a.m., Individual Units.
10. Leave for VFW, Senior Citizens Luncheon, 10:00 a.m., Fair Oaks Lobby.
10. Resident Council Meeting, 2:00 p.m., B-1 Dining Room.
12. Purim Services, 9:30 a.m., Synagogue.
12. Purim Socials, 2:30 p.m., Individual Units.
13. General Store, 10:00 a.m., Mansion Library.
13. Temple Pre-School Visit, "Purim Party", 10:00 a.m., Upper Commons.
15. Brenner Concert, Nigel Jackson - "Magic Show", 2:30 p.m., Commons Auditorium.
18. Leave for Greensboro, Starmount Country Club, 10:30 a.m., Fair Oaks Lobby.
19. Leave for Winston-Salem Dixie Classic Fairgrounds Education Building, "Spring Celebration", 9:30 a.m.
20. General Store, 10:00 a.m., Mansion Library.
21. Winston-Salem, Adventure Club, B-1 Activity Room.
22. Card Club, 3:00 p.m., Upper Commons.
26. News and Views, with Leonard Clein, 2:30 p.m., Friendship Room.
27. Leave for Winston-Salem, Hanes Mall Shopping, 9:30 a.m., Fair Oaks Lobby.
31. Concert "Morning Glories", 2:30 p.m., Commons Auditorium.

### *cont. - Board Addresses Concerns*

#### Interest Sparked in Blumenthal Home by Prospect of Sale

***In ALL discussions about the potential sale, the Board has reiterated its pledge NOT to sell the Home to anyone unless they agreed that they would keep all the existing residents. Retaining all residents would be a condition of the sale. This pledge has always been in the forefront of all discussions about a potential sale; the Board is committed to fulfilling this pledge.***

After looking at the economic and demographic realities and a number of other options (including renovating

and downsizing the current facility, relocating the Nursing Facility and developing partnerships with other providers), the Board decided that looking to sell the Home and creating a Foundation to provide services to the Jewish elderly in their local communities (through funding initiatives rather than direct service) was the fiscally and morally responsible course that must be taken.

In future articles I will discuss how this new Foundation would work and update you on the progress the Board

is making with these vital issues. Your input and your prayers as we work together to reach the best possible solution are sincerely solicited. In the meantime, the Board affirms our commitment to providing top quality care for all residents at the Blumenthal Jewish Home.



# BJH BRIEFS

Spinning dreidels came to life and gobbled up the latkes at the BJH and Preschool Chanukah celebration. BJH residents and children from Temple Emanuel Preschool shared in the delights of the Chanukah observance at the Home on December 19th. Rabbi Marla Subeck of Temple Emanuel captured everyone's attention with the lighting of the menorah and the telling of a Chanukah tale. The preschoolers entertained residents with delightful songs and both the young and young at heart joined together to create art works for the holiday, to share special moments and to enjoy delicious latkes and applesauce.

Rabbi Fred Guttman brought the bright notes of Chanukah to the Starmount luncheon in December. Residents and volunteers gathered in the living room of the Starmount Club following lunch to celebrate Chanukah with the Rabbi. The lights of the Menorah, a holiday discussion and a spirited sing-along all combined to make this special treat a perfect dessert for a joyous day.

An ecumenical holiday spirit filled the Home with music during December. Students from the West Forsyth High School Anchor Club entertained residents with a program of holiday songs for Chanukah and Christmas on December 15th in the Upper Commons. Residents enjoyed singing along with the familiar tunes. The "Davie Village Chorus" were the upbeat performers for the Christmas party held in the Friendship Room on December 16th while the preschoolers highlighted the Chanukah observance on the 19th. This week of musical cel-



*Preschoolers from Temple Emanuel in Winston-Salem turn into spinning dreidels at the Chanukah party at BJH.*



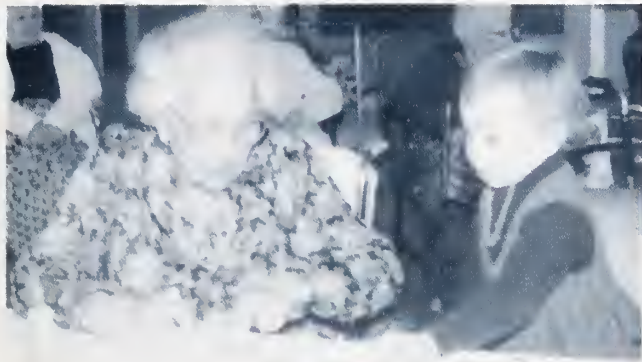
*Rabbi Marla Subeck of Temple Emanuel in Winston-Salem speaks to the preschoolers and the residents at BJH after lighting the Chanukah menorah.*

ebrations culminated with a festive Chanukah celebration and a performance of Jewish Folk Music presented by the Sinai Mountain Ramblers at the Brenner Concert on Sunday December 21st in the Commons Auditorium. Holiday celebrations are an important part of life at BJH and are provided for both Jewish and non-Jewish residents. Many residents enjoy learning about each others observances and sharing in the enjoyment of holiday celebrations together.



*Rabbi Fred Guttman is pictured with Sara Feen at the Starmount Luncheon in Greensboro*





Florence Blumensteinn and a young friend work together on a Chanukah drawing.



Seen enjoying the singing of Chanukah songs at the Starmount luncheon, from the left are: Eva Kaplan, volunteer Rhoda Fleisher; Saul Gottlieb and volunteer Joey Strasser.



BJH resident Esther Wolpin is seen enjoying the luncheon with volunteer Bill Swirin.



Fair Oaks resident Goldie Sandler, left and BJH resident Edna Schwartz, right, enjoy the company of volunteer Marilyn Belenky at the luncheon in Greensboro.

## HAPPY BIRTHDAY

### MARCH

Nell Brown  
 Virginia Buchanan  
 Velma Carter  
 Herbert Doty  
 Betty Gay  
 Harriette Hildebrand  
 Robert Little  
 Nona Meigs  
 Columbus Morris  
 Thelma Richardson  
 Charles Schwartz  
 Tony Schwertfeger  
 Anne Stockert  
 Jack Tenenbaum  
 Georgia Watts  
 Irene West

### WELCOME

May you have a long,  
 happy, healthy life.

**Tony Schwertfeger**  
 Clemmons, N.C.



Tony Schwertfeger who has been a BJH volunteer since 1984 is pictured working in the courtyard garden. In January Tony chose to make Fair Oaks his new home and we are delighted to welcome him and look forward to seeing him continue to keep the BJH gardens blossoming.

BJH

Chai-lights Editor

Sue Clein



## Millie's Musings

Individual volunteerism in the 35-50 age group has been declining all over the country in the last 5-10 years. The longer hours that parents are working, the growing percentages of women who have entered the workforce and the desire to spend their limited free time with their children are all contributing factors that compete with volunteering during these same hours. Consequently family volunteering has been increasing rapidly. Statistics from the Points of Light Foundation indicate that 14% of families who volunteer together started when a child encouraged a parent to become involved; 35% of adults between the ages of 35-50 volunteer with their children.

The parents who come to the Blumenthal Jewish Home with their children add a new dimension to the lives of our residents. The "Babies and Bubbes" Hour brings young mothers with their infants or toddlers to smile and cry, crawl and walk. They delight the residents with their antics and their sweetness; their hugs and kisses bring back pleasant memories. Some of our regulars are Judy and Ben Breakstone, Frann and Meredith Paige and Melissa, Amanda and Matthew Moore.

The mother who brings her son to learn and play chess with a resident helps to create a challenging experience. Susie, Dan and Steve Michael are often seen slipping into the Home for a prearranged visit.

Our Chanukah candle-lighters this year included many family groups including a three generational one, Edie

and Ted Sulzberg, their daughter Melissa Moore and twin grandchildren Amanda and Matthew. Some of the other families from Temple Emanuel in Winston-Salem who visited for Chanukah were the Michaels, the Wassermans, the Osterers, the Kramers, the Shtridelman and Somjen families.

There are times when our Mall shopping trip falls on a school holiday; the children then join their mothers and an occasional father to push wheel chairs and involve residents in conversation during lunch. They witness and participate in the act of caring while involved in a bonding experience with their parents.

Can your family spare an hour or two in the evening or on a weekend to bring a bright light to a resident? Call Millie Slatkoff at 336-766-6401, ext. 471, to talk about volunteering.



*Men are included in the Bubbes and Babies program and Fair Oaks resident Herb Peck. Herb Peck brings his truck collection for Ben Breakstone to enjoy.*

*Members of Havurah Dalet from Temple Emanuel in Winston-Salem light Chanukah menorahs at BJH. Seen clockwise from the left: Stuart Mandel, Mary Bryant, Edie Sulzberg, Miriam Blickman, Seth Levy, Millie Slatkoff and Kathy Burton.*





Three generations of the Sulzberg family visit the Home and light the menorahs during Chanukah. Seen from the left are: BJH resident Eva Weinberg, Edie Sulzberg holding Matthew, Melissa Moore holding Amanda and Ted Sulzberg.



Members of Havurah Dalet sing Chanukah songs for the residents in the dining rooms of the Home; pictured from the left are: Ted Sulzberg, Judy and Ned Segal, Ruth Julian, Joe Blickman, Arlene van de Rijn, Edie Sulzberg, Davida Irving and Gary Kanmer; behind them are Kathy and Steve Burton and Jean and Jerry Fromson.



Hamah Ackerman has her hands full while she holds Matthew Moore.



Ben Breakstone held by his mother Judy accepts a kiss on the hand from Shirley Shane at the Bubbles and Babies Hour.



Meredith Paige checks out a toy held by Lottie Maienthau

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 We mourn the loss of:  
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**Henry Maienthau**  
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# Staff Notes

Everyone needs moments to celebrate and BJH employees are no exception. Although by reputation BJH employees are indeed known to be exceptional; they know how to work hard and they also know how to have a good time. The BJH Staff Holiday Party held December 18th was a sure winner and brought out the holiday spirit in everyone. The staff dining room sparkling with bright decorations was transformed into a winter wonderland. Great food, lively music, talented performances by staff members and wonderful door prizes for everyone in attendance guaranteed smiles on each and every face.

Our heartfelt thanks to the residents and the family members who contributed to the Employee Holiday Fund and made this year's party and employee holiday bonuses possible for the BJH staff.

Al Herman, President of the Board of Trustees and Seth Levy, Executive Director participated in the merry making and helped to serve the delicious refreshments. Mr. Herman thanked the staff for their commitment to the Home and to the residents and for their continued support during this transitional period.

Thanks also to the creative, fun-loving and dedicated employees who served on the party committee this year. Their great planning, hard work and positive spirit gave BJH staff a well deserved festive day. We thank the committee members: Donnelle Vaughn, Janet Sowers, Cindy Carwile, Debbie Sheek, Tanya Beckerdite, Afreida Roach, Gail Ruthfield, Tad McClamrock and Ann Clampitt with assistance by Vickie Owens, Shannon Adams and Teressa Cook plus all those who shared their talents throughout the party.

**HAPPY ANNIVERSARY**  
 Congratulations to the following staff members who celebrate

- MARCH**
- 11 years**  
Jean Moore, RN
  - 10 years**  
Leona Cook, CNA  
Maggie James, Administration
  - 7 years**  
Wanda King, Laundry
  - 5 years**  
Suzanne Bennett, RN  
Brenda Walters, CNA
  - 4 years**  
Jeanette Conrad, CNA
  - 1 year**  
Clarence Clark, Dietary  
Sharon Jennings, CNA



Jesse Phillips, Facility Manager, kicks off the karaoke entertainment by sharing his talents with the BJH staff.



Members of the Holiday Party committee share their holiday spirit with the crowd during the staff party. Seen from the left are: Janet Sowers, Afreida Roach, Donnelle Vaughn, Debbie Sheek, Tanya Beckerdite, Gail Ruthfield and Tad McClamrock on the back row.



You Are Cordially Invited To Attend The

# Blumenthal Jewish Home

## Passover Seders

Friday, April 10 & Saturday April 11  
Fair Oaks Commons  
6 pm

Adults: \$12 per Seder  
Children: \$6 per Seder

RSVP by March 30

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Item	Price
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Food Processor Hobart #FP100	\$1,600.00
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Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
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Cassette Players	\$ 90.00

We invite you to help us purchase these items. If you are interested, please send your check to:

The Blumenthal Jewish Home  
7870 Fair Oaks Drive  
Clemmons, NC 27012

If you have any questions, please call Seth Levy at (336) 766-6401.

We shall provide appropriate recognition for the items which are purchased.



### The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_  
\_\_\_\_\_

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012



# THE BLUMENTHAL JEWISH HOME THANKS YOU FOR YOUR GENEROSITY

Contributions from July 30, 1997 to January 27, 1998

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*Matthew Moore and Meredith Paige turn to Fran Paige to receive a little refreshment during the Bubbes and Babies Program at B.J.H.*

cont. from pg. 23- Shle1

cont. from pg. 18-Latvia

The protagonist in this story is Jack Rubin, whose family was in the goose business. He fled with a brother, just in time. The rest is recent history, Jack's story is similar to the one in Run East, by Jack Pomerantz and Lyric Wallwork Winik.

When the German army was replaced by the Russians after Hitler broke the pact with Stalin, Polish Jews hoped things might be better, but the Russians turned ferocious.

Memoirs in the form of the "Yizkor Book" and a friendly Polish couple, Zbigniew and Yolanda Romaniuk and other Poles aided Eva Hoffman in her research, besides Jack Rubin and his wife Sonya, both formerly of Bransk, now residents of Baltimore. She credits many others.

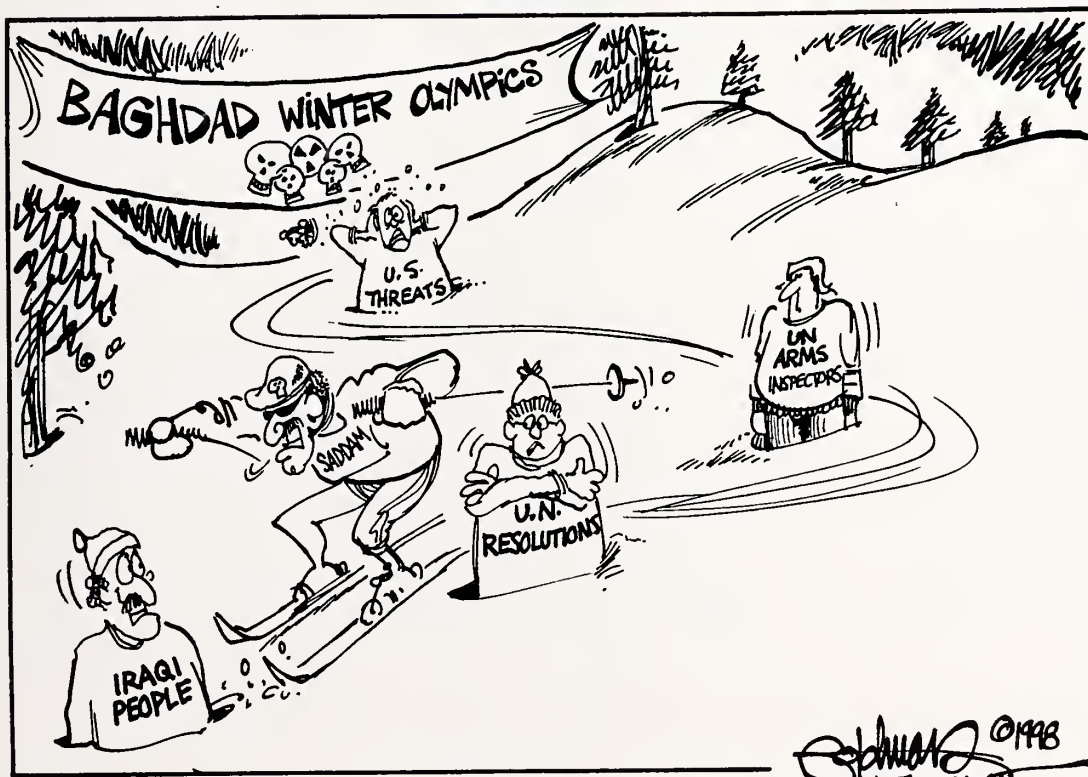
She was born in Cracow, Poland, but lived after the war in a town near Bransk. Poland had the largest population of Jews in the world as World War II approached. Those who returned after the war's end were greeted with hostility. Today almost none remain.

Eva Hoffman has written Lost In Translation and Exit Into History; A Journey Through the New Eastern Europe. She was editor of the New York Times Book Review. She now lives in London.

ask him to promote the rule of law, justice, and human decency against those who destroyed their Jewish fellow citizens.

President Ulmanis is moving forward to atone for his country's hideous history in this century and to create a new Latvia for the next. That is why the Jewish community in Latvia supports him. That is why ADL is awarding him.

**This Spot**  
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**Times Outlook**





# new Temple NEWS

**BETH ISRAEL SYNAGOGUE**  
Asheville, NC  
By Lillian R. Wellisch

## ADULT EDUCATION IN JANUARY

January 13—Hand Made Midrash—A Creative Jewish Response to the Bible. We studied a Biblical text in English. We learned some profound things, then we tore and pasted colored construction paper into our own designs of those themes.

January 20—Creating Midrash—Biblical Psychodrama. We retold and then reenacted Biblical stories through discussion, questions, answers, and role-playing.

January 27—“How We Walked Home, A Lecture by Walter Ziffer.” We focused on Biblical and ancestral travels.

January 17—“The Thought of Rabbi Abraham Joshua Heschel.” January 16 was the 25th anniversary of Rabbi Abraham Heschel’s death. Professor Heschel taught two generations of Rabbis at the Jewish Theological Seminary. He marched with Dr. King in Selma. He wrote a number of powerful and important books about Judaism. Rabbi Birnham shared some of Heschel’s brilliance with the congregation.

Beginning January 11, Susan Hedgepeth taught a class on a series

of Sundays which included the Friday night service and/or the Saturday morning service. This class will continue for ten Sundays.

## NEW MEMBERS

We are delighted to add the following people to our Beth Israel family: Don and Arlene Henza and Jack, and Alyce Cohen.

## OUR MEMBER, LENI SITNICK, NEW MAYOR OF ASHEVILLE

Rabbi Birnham delivered a beautiful and relevant blessing at the swearing in on December 2.

## GOOD BYE AND GOOD LUCK TO THE NIGROSH FAMILY

On January 3, we bid Mark, Liz, Seth, and Hilary Nigrosh a very fond good bye at a Kiddush in their honor. They were very active in the community. We will miss them!

## RESISTANCE AND RESCUE: DENMARK’S RESPONSE TO THE HOLOCAUST

“Resistance and Rescue: Denmark’s Response to the Holocaust” is an exhibit of 51 framed prints which tells the courageous story of Denmark’s successful rescue of its Jewish citizens. The citizens of Denmark were able to rescue 90% of the Jews and protect the additional 10% imprisoned in the concentration camp—Treblinka. The exhibit was on display without charge at the Asheville Jewish Community Center from January 5—February 27, 1998.

A special program highlighting the exhibit took place Thursday, January 8, at the JCC. Local conservator Thomas Troszak spoke on “The Role of Objects in the Understanding of History: The Conservator’s View,” and shared slides taken while restoring the “Transport Train Car” and the “Danish Rescue Boat.” Both of these well-known objects, now on display in the Holocaust Museum in Washington, DC, were restored in a warehouse in Arden, North Carolina. Mr. Troszak has eighteen years experience restoring historically significant objects for national museums. Although there was no charge for this event, donations were accepted. Refreshments were served.

The exhibit was co-sponsored by the Center for Diversity Education, the Asheville Jewish Community Center, and St. Mark’s Lutheran Church. Of special interest was the inclusion of secondary school classes that were invited to visit the exhibit. Docents from the Jewish Community Center and St. Mark’s Lutheran Church guided school groups through the exhibit. Teachers were provided with preparatory and follow-up materials related to the curriculum they are required to teach by the State of North Carolina.

The exhibit was on loan from the foundation, “Thanks to Scandinavia” in New York, founded in 1963 by Victor Brogue and Robert Nether, both of whom were rescued by the Danish people. The foundation sponsors a number of projects and was founded to memorialize and publicize the humanity and bravery of the Scandinavians in rescuing Jews from the Holocaust.



BETH ISRAEL MEN'S CLUB

On January 16, there was a presentation and discussion group about medicinal herbs. The speaker was Robert Edits and the meeting was open to all. A wonderful bagel and lox brunch was served.

On January 25, a Super Bowl Party was held at Trevi Restaurant. This also was open to the entire family.

BETH ISRAEL SISTERHOOD

Sisterhood sponsored a program entitled, "Cancer and Your Family History" on Wednesday, January 21. This was an audiovisual presentation to heighten awareness and knowledge of cancer. Kerry Crandell, M.S., Fullerton Genetics Center, Memorial Mission Hospital, was our speaker. The topics were: Review of normal vs. cancer cells, Review of most current understanding of the genetics of cancer—specifically, breast, ovarian, and colon cancer, Recommended surveillance for high-risk individuals. Discussion of family history and gene testing in the genetic evaluation process, Review current information regarding cancer risk in Ashkenazic Jews, Questions and answers. Light refreshments were served. This event was open to the entire Jewish community.

We are in the process of forming a sub-committee (an offshoot of the Mitzvah Committee) of anyone who would like to make visits to the Jewish residents who are in the Health Care Centers in our area. Jacquie Denio is in charge of this program.

Muriel Gelbert's calligraphy and Betty Rosenthal's embroidery will give Beth Israel two exquisite tablecloths to be used for Shabbat functions and holiday gatherings.

BET SEFER/FAMILY EDUCATION NEWS

Robin Landsman reports that Family Education sponsored a great morning of singing and crafts for Bet Sefer parents and children on December 14. The morning began with a Chanukah concert by Billy Jonas and Bob Deutsch. Afterwards, sixty parents and children worked their way through stations that included dreidle bookmarks, Chanukah T-shirt decorating, and festive placemats, that were used at our December 21 Chanukah Pot Luck Dinner.

Liliana Landsman and Nicole Siegel were our face-painting artists and Arlene Henza did a great job running the bake sale and the Discovery Toy Booth, from which ten percent of her sales were donated to Bet Sefer.

The festivities were concluded with Chanukah Bear pinatas.

The event was a smashing success. Robin would like to thank all the teachers for their hard work and a special thanks to our parents who volunteered: Michele Heller, Teri Siegel, Uta and Jim Levinson, Dusty Armstead, Carroll Trantham, and Linda Brandt.

Sara Birnham reports other Bet Sefer News. Thank you to Ellen McKenna for her hard work on a wonderful Chanukah project with the Aleph Class. Thanks also to Robin Landsman for organizing the Bake Sale and to everyone who baked and participated in this great fundraiser.

Shalom to Michael Burgess, who is moving to Tennessee. Michael, who is a Western Carolina student, was a surprise addition to the staff in September. We have appreciated his work with our students and wish him all the best.



TEMPLE BETH HATEPHILA  
Asheville, NC  
By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP GROUP met on Sunday, January 10, at the Asheville Art Museum at Pack Place. The group's regular short service followed coffee and refreshments in the BoardRoom on the second floor. Then artists Robert Levin and Ruth Gaines spoke on How Art Reflects their Judaism.

Well-known local glass artist Robert Leven was represented by two of his strong but delicate pieces and Ruth Gaynes by her widely sought-after and exquisitely woven tallitot and kippot. Next, the group visited the museum proper to view the "Art and Soul" exhibit of contemporary works from the Jewish Museum in New York, which included works by regional artists. Cele and Jules Resnick were hosts for refreshments.

THE SISTERHOOD had this to say in the January Temple Bulletin: "A fine exhibit of modern Judaic ceremonial art was enjoyed by the sisterhoods, Hadassah and their guests at the Art Museum during our December meeting. . . We are indebted to Carol Cohen, Lulla Shermis, and Lillian Wellisch of Beth Israel for planning this event and Pam Meyers of the Asheville Art Museum and Debi Miles of the Center for Diversity who conceived the exhibit and chose the objects."

THE BROTHERHOOD was host on Sunday, January 25, starting at 10:00 am, at their regular Famous Brunch at which the featured speaker was Asheville's new mayor Leni Sitnick. Asheville's first female mayor, Ms.



Sitnick described her job, and answered questions on a wide range of subjects including affordable housing, the drug trade in Asheville, City and County consolidation of the school system, race relations and job creation.

The Brotherhood has initiated an informal Sunday morning bagels-and-lox breakfast for the benefit of the fathers who bring their children to Religious School and who have nothing to do while they wait for classes to be over. The breakfast will be held on the second Sunday of each month. Worth trying.

IN THE NEWS on the editorial page of the Tuesday, January 20 edition of the Asheville Citizen-Times was mention of Rabbi Ratner's participation in the Martin Luther King Jr. Prayer Breakfast on Saturday, January 18. 1,500 people attended. The paper said "Rabbi Ratner spoke of cultures that gave birth to sons of slavery who ultimately became men of justice."

BETH HATEPHILA CHRISTMAS VOLUNTEERS who gave the day so that St. Joseph's Hospital regular volunteers would have the time to observe their holiday included Allan Abrams, Nicki and Jack Benetan, Arnold and Bernice Green, Leah Karpen, Jerry Salamon, Jan Till, Ed Fidelman, Martin and Barbara Kramer, the Kravitz family, Natalie Nachman, Shirley and Larry Rapoport, Lulla and Sam Shermis, and Allen Sher.

LUNCH WITH THE RABBI on January 16 was concerned with the spiritual legacy of Abraham Joshua Heschel, "one of the greatest Jewish thinkers of the twentieth century," according to Rabbi Ratner. The January date marked Rabbi Heschel's twenty-fifth yearzeit. Citing from

Rabbi Heschel's essay on the Sabbath, the term Kabbalat Shabbat has both a legal and a spiritual meaning; it means to accept the sovereignty as well as to welcome the presence of the day. The Sabbath is a queen as well as a bride.



RABBI RATNER'S ADULT EDUCATION CLASSES in Introduction to Hebrew and Hebrew I and II continued to enrich the students' lives throughout the January and February schedules.

ISRAELI FOLK DANCING is flourishing under the light-footed leadership of Susan Ratner, who invites everyone to join in.

MUSIC DIRECTOR DAVID COHEN has outlined an ambitious schedule for the 1998 season. Among other goals are broadening the reper-

toire of melodies used on Shabbats and holidays, creating a "Beth HaTephila Songbook," and to increase adult choir membership and service participation.

RELIGIOUS SCHOOL THANKS to Carol Blatt for organizing the wonderful Chanukah celebration, to the Sisterhood Gift Shop for the dreidels given the children, to Sara Van Buskirk for the table and chair set for Sue Ratner's classroom, and to Rabbi Ratner, Billy Jonas, Staci Blatt, Tracy Savitt, Melissa Maurer, Abby Robertson, Fran Giardina, Leah Katell, Edward Wylie and teachers and parents for all their efforts in making the Hanukkah party a success.

WELCOME NEW MEMBERS Steven and Stephanie Mendleson and son Ethan James.





# COMMUNITY news

## **“Spirit of Jerusalem Pervades Jewish Community Center”**

The Spirit of Jerusalem, a photograph exhibit of photographer Shai Ginot will be on display during the month of April 1998 at the Asheville Jewish Community Center, 236 Charlotte Street, as part of its Israel Jubilee Celebration.

The 41 photographs highlight the heartbeat of Jerusalem focusing upon its incandescent glow, golden in sunshine and silvery by moonlight. The kaleidoscope of its people, some descendants of generations of Jerusalemites, others who have come from the four corners of the earth is graphically portrayed.

Ms. Ginot has found new places in the “city of gold” and unraveled some of its secrets.

Jerusalem, the capital of Israel, has been praised by the Prophets, incorporated in literature and liturgy, sung by poets throughout the generations.

The city’s ancient stones, encompassing millennia of history, and its numerous historical sites, shrines, and places of worship speaks out in its meaning and significance Jews, Christians, and Muslims.

Shai Ginot was born in Jerusalem in 1958. She teaches in various photography workshops and lectures throughout Israel. Her photographs have been displayed in exhibits in Israel and abroad, among them in the Barbican Center in London and the Olympus Gallery in Tokyo.

She has published several books, including the best seller Echoes of a Landscape, which won the gold prize at the Jerusalem International Book Fair in 1993; It Looks To Me, Seems To Me, a book for children published in 1994; and the recent book A Place in the Heart in 1995 from which this exhibit is taken.

*For further information, contact the JCC at (704) 253-0701.*

*The exhibit is on loan from the Consulate General of Israel at Atlanta.*

## The North Carolina— Israel Partnership

### The Ancient Meets the Modern Through Distance Learning In Archeology

BY JODI KEYSERLING

Did you ever think that you would be able to sit in a classroom in North Carolina and see the wonders of Israel’s archeological history? New technology and creative ideas are making this concept a reality. Tele-Archeology for the Generations, sponsored by the North Carolina-Israel Partnership (NCIP), will use state-of-the-art communication-technology in order to introduce North Carolinians to the archeology of Israel from Biblical times through to the Second Temple and Byzantine Periods. This unique university-level course will be taught simultaneously at Duke University and Bar Ilan University in Israel.

For 13 weeks students will have the opportunity to interactively “visit” Israel’s archeological sites. The focus of the course will be on the Galilee region, an area of the world that is the cradle of two of the world’s major religions. Judaism and Christianity both trace its roots to this region of Israel. At least one third of the lectures will focus on ancient technology in relation to discovering new ways of analyzing contacts between and among the various cultures of ancient Palestine. Additional information will be taught through two live teleconferences allowing



for an interactive cultural exchange to take place between students and faculty across the world. Duke University professor of Religion Eric Meyers, a leading scholar in Biblical archeology and the principal instructor for the course, feels that the "tele-archeology program provides a unique opportunity for bringing together Americans and Israelis for studying their common past."

Some interesting challenges have arisen during the planning stages of this project regarding the cultural differences between Israelis and Americans. Americans and Israelis start out with differing levels of knowledge concerning the subject matter. Due to their backgrounds, American students need more time getting acquainted with the geography of the land of Israel and its biblical-historical roots. Israelis, on the other hand, come into the program with a more in-depth understanding of the concepts being researched. Language was also an additional obstacle. American students are not familiar with the Hebrew language and Israelis are not necessarily fluent in English; therefore readings had to be tailored to the needs of the two communities. Flexibility and understanding have become two important factors in the development of this program. Two demonstration classes have already been held with outstanding results. Professor Meyers stated that, "Both [conferences] were real successes. With the film footage we have we can bring groups literally to the Galilee to visit some of the most important sites for a richer understanding of the religious and cultural legacy of Judaism and Christianity in the land of Israel".

Professors and experts from both America and Israel have been coordinating the production of this

program. Professor Meyers has been excavating in Israel for 35 years and supervised the video shooting of more than 20 ancient sites in Israel this past summer to be used as part of the course. Recently, Professor Meyers co-curated the exhibit "Sepphoris in Galilee" at the N.C. Museum of Art. Dr. Zeev Safrai, Professor Meyer's counterpart at Bar Ilan University, is also renowned in his field. Dr. Safrai is an expert on the economy of Roman Palestine in addition to being a Talmudic scholar. Faculty from Bar Ilan's satellite campus, Jordan Valley College, have also been working hard on the development of the course.

Currently there is a grant pending with the North Carolina Department of Cultural Resources for the expansion of this project. NCIP wants to organize the course content so that it can be made available to faculty at the numerous universities and colleges across the state. In addition, the course has the potential to be adopted by the staff at various North Carolina museums, as well as libraries and other institutions. The potential impact of this project is immeasurable and extends well into the 21st century. If you have any questions or want any additional information about the program, please call the NCIP at 919-489-0676.



**1998**

## **Alice Tate Lectures**

**Speaker: Professor Michael Berger**

**Sponsored by  
The Jewish Community Center of Charlotte  
and UNCC**

**Sunday, March 29, 1998**

**7:00 pm Gorelick Hall**

**Topic: "Who is a Jew and Israel Today"**

**Monday, March 30, 1998**

**3:00 pm UNCC, Fretwell 113**

**Topic: "The State of Israel and Jewish  
Messianism"**

***Admission is FREE and Open to the Public***



In Celebration of our 20th Anniversary  
The Charlotte Yiddish Institute

A WORLD-WIDE COMPETITION FOR NEW YIDDISH FOLK SONGS

CASH PRIZES TOTALING \$1,800

First prize - \$1,000 Second prize - \$500 Third prize - \$300

To be eligible, entrants must comply with the following rules:

1. Both Yiddish lyrics and music must be original.
2. Entries must be composed and written in Yiddish between March 15, 1998 and June 1, 1998.
3. Entries (lyrics and music) should be recorded on high quality cassette tapes with written text of Yiddish lyrics enclosed. Submit written music if available.
4. Entries must be postmarked no later than June 1, 1998.
5. Winners will be announced during the 20th Annual Charlotte Yiddish Institute at Wildacres Retreat, Little Switzerland, North Carolina, USA, August 20-23, 1998.
6. The Charlotte Yiddish Institute reserves the right to perform the winning entries.
7. Entries cannot be returned.
8. Decision of our professional Judges is final:

**Gene Kavadlo**, Principal Clarinetist – Charlotte Symphony Orchestra, Founder of Viva Klezmer! Performing group  
**Alan Kaufman**, Orchestral Conductor, Composer, Arranger – Charlotte Symphony Orchestra

Include name, complete address, and telephone number with entry and send to:

Charlotte Yiddish Institute Folk Song Competition  
Shalom Park – Charlotte Jewish Community Center  
5007 Providence Road  
Charlotte, NC 28226, USA

The Charlotte Yiddish Institute is dedicated to perpetuating the Yiddish language and culture and encourages the growth of the Yiddish folk songs repertoire.

**B'NAI BRITH  
WILDACRES  
INSTITUTE II**

*"Renewing Jewish Life for the 21st Century"*

This year's Wildacres Institute II, sponsored by the Center for Jewish Identity of B'nai B'rith, will look at the state of American Jewish life at the end of the 20th century and present ways to understand and address some of its challenges. Reli Mintz Geffen, an expert on the sociology of the Jewish family, and Moshe Waldoks, known for his celebration of Jewish humor and for his innovative approaches to Jewish spirituality, will serve as cauly for this probing and stimulating weekend of lectures, discussions and interactions with fellow Jews. B'nai Brith Institute II will take place from August 13 to 16. Cost is \$250 per person, double occupancy (\$100 for single supplement, if space is available). For more information call Todd Savitt at 919-355-6580 or email at csavitt@greenvillenc.com.

**THE CHARLOTTE  
YIDDISH INSTITUTE**

Sponsored by  
**The Jewish Community Center of Charlotte**  
Shalom Park 5007 Providence Road  
Charlotte, North Carolina 28226  
(704)366-5007 FAX (704)365-4507

**CELEBRATING OUR 20th SEASON**

**August 20-23, 1998**

**COME CELEBRATE THE YIDDISH LANGUAGE AND  
CULTURE WITH US!**

**THE CHARLOTTE YIDDISH INSTITUTE** is open to men and women who have knowledge of the Yiddish language and are dedicated to enhancing their understanding of Yiddish in a culturally stimulating, heymish atmosphere.

Yiddishkeyt abounds at **THE CHARLOTTE YIDDISH INSTITUTE** with:

- Faculty Lectures in Yiddish and English
- Concerts
- Yiddish Language Classes
- Yiddish Culture Workshops
- Folk Singing and Dancing
- Book and Gift Shop
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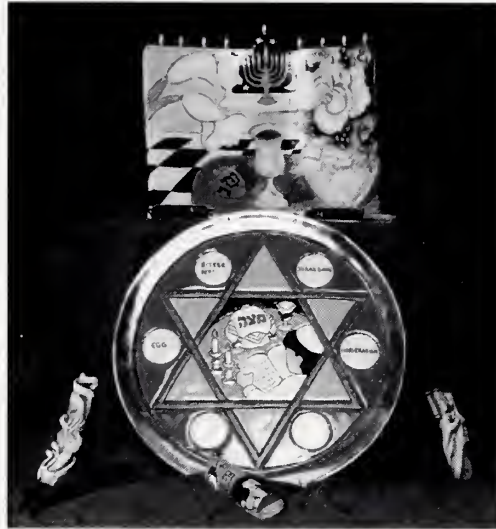
Enjoy nature walks and scenic splendor at the Wildacres Retreat, a mountaintop conference center of 1400 acres, set in the heart of the Blue Ridge Mountains of Western North Carolina, elevation 3300 ft. Wildacres is devoted to the betterment of human understanding. Its facilities, operated on a non-profit basis, are administered by the Blumenthal Foundation.

*The Wildacres Retreat is located 112 miles from Charlotte (approximately a 3-hour drive).*

For additional information or to be placed on our mailing list, call Baila Pransky, coordinator, at 704-366-5564 or write to  
CHARLOTTE YIDDISH INSTITUTE/JCC  
5007 Providence Road, Charlotte, NC 28226.



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### A Non-Jewish View of the Holocaust

Stephen Smith, Director of Beth Shalom Holocaust Memorial and Educational Centre in Laxton, England, came to our area during the second week of January at the invitation of the Museum of the Jewish Family with the co-sponsorship of the North Carolina-Israel Partnership, and challenged all of us with his penetrating analyses.

The oldest son in a Christian theological family, Smith told the story of his early years, when he first became aware of the horror of the Holocaust. Aghast that the subject was largely ignored

by his schools, his church, and even his family, he has since made it his life's work, as a theologian, a scholar, and an educator, to try to understand the abominable Nazi reign of terror and to train the leaders of tomorrow to learn the profound lessons of that period of European history.

Viewing the Holocaust not as a "Jewish problem," but rather as a tragedy for all humankind, Smith brought his message and his probing questions to our community. As a scholar, Smith pointed out that anti-Semitism was

an early outgrowth of and inextricably tied to the development of the European Christian tradition. But why, he asks, did negative false stereotypes of Jews persist for centuries in the countries of Europe, often with official sanction? In looking back at the Holocaust, Smith said, Jews may ask, "Where was God?" Christians must ask, "Where were we?"

In today's world, more questions arise. In medical schools, does the curriculum in medical ethics probe the actions of respected German

doctors who performed heinous experiments, consigned innocent people to death chambers, and carried out Hitler's programs of sterilization and euthanasia? When Christianity was challenged by Nazi ideology, what made it fail to live up to its own standards? If the citizens of Europe did not do all they could in the face of the Nazi challenge sixty years ago, would it be any different now?

We need to ask ourselves, are we prepared to stand up today for what we believe, to

*cont. - pg 43*

cont. from pg 42- Holocaust

use our voice against injustice and tyranny and torture? "I as an individual do have a responsibility within my world," said Smith. "The challenge of the Holocaust to us as human beings remains the same."

During a marathon one-week period, Stephen Smith gave three public talks, appeared at several of the area's universities, held an all-day teachers' workshop for middle and high school teachers, met with members of the Jewish community and with Durham ministers, and spoke to a large number of high school students. He left a lasting impact on the more than 900 people he addressed during the seven-day period.

Stephen Smith's influence on our community will continue into the future. According to Museum Director Lenora Ucko, "His visit uncovered a great need here for a clearinghouse of information and of programs, for schools, churches, businesses, and even families. Many people expressed a strong interest to learn about the Holocaust and to apply the lessons learned from that terrible tragedy to improve relations among racial, ethnic, religious, and other cultural groups within our own community and state." If you are interested in helping with this effort, please contact the Museum of the Jewish Family at the address and phone number below. *The Museum of the Jewish Family has available copies of the talk Stephen Smith gave on Wednesday, January 14, 1998. These may be had for \$.2.00 each, to cover printing costs. Anyone interested can contact the Museum at P.O. Box 1526, Durham, NC 27702-1526, and phone 682-5095.*

## Fifth Annual Jewish Video Competition

### Encouraging Independent Video, Audio and Interactive Media on Jewish Themes

*"This year in addition to our traditional awards there will be special prizes and screenings for Israeli independent artists and students in honor of Israel's 50th Anniversary.*

#### Eligibility

- 1. Criteria:** There are no category restrictions. We welcome and will reward entries on Jewish themes from **every** category and level of production. Each work will be judged solely on its own merits. If there's anything Jewish about it. . .enter it! There is a video, audio and interactive media competition; however, works shot on film for video release are acceptable, as are film originals edited on video.
- 2. Restrictions:** Entries must have been produced within the last 3-1/2 years and may be up to 100 minutes long.
- 3. Entry Format:** Entries must be on VHS only or any interactive format. PAL acceptable for foreign entries. All entries must be clearly marked with title, total running time (TRT), and the entrants' name, address and phone number.
- 4. Language Other Than English:** All entries with spoken or written word other than English must be prepared for an English speaking audience (subtitles, voice over). **Exceptions made for Israeli entries.**
- 5. Deadline:** Entry, completed entry form and non-refundable entry fee must arrive by April 15, 1998.
- 6. Entry Fees:** \$25 for work up to 30 minutes  
\$35 for works 31 to 100 minutes

#### Jurors

Juries to be composed of media makers and scholars selected from the S.F. Bay Area community. Winners will be notified in May, 1998. Awards

Jurors Choice works share \$750

Jurors Citation works share \$500

Directors Choice works share \$250

Honorable mention receives certificate and screenings.

All entries become part of the Magnes Museum video archive.

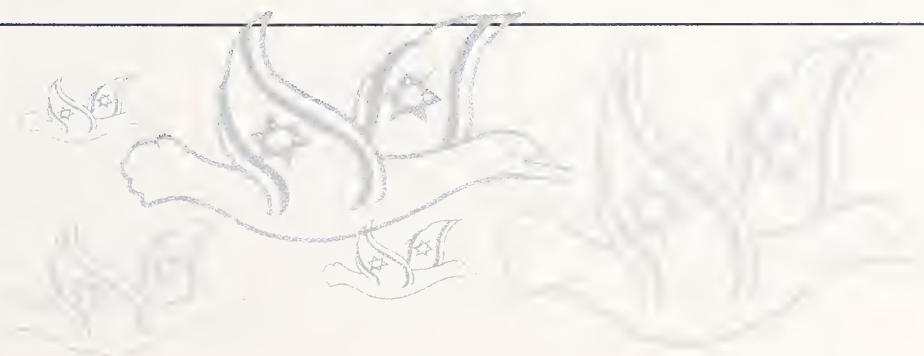
We will also be presenting the Lindheim Award for the program that best explores the political and social relationship between Jews and other ethnic and religious groups.

#### Screenings

Winning entries will be screened at a special awards presentation in June 1998, at the Magnes Museum for 2 months and at many other live and cable venues nationwide.

#### Competition sponsored by the Judah L. Magnes Museum

Please contact Bill Chayes for entry form at:  
Video Competition Coordinator  
Judah L. Magnes Museum  
2911 Russell Street  
Berkeley, CA 94705  
Phone: 510/549-6952 FAX 510/849-3673  
Email: [JEWVIDEO@SLIP.NET](mailto:JEWVIDEO@SLIP.NET)





the "system" must supply *all* the members' needs. In practice, committees dictated who would receive what benefits when, such as study or travel abroad. Critics argue that the arrangement resulted in over consumption, dissatisfaction with decisions made by others, and loss of personal initiative due to over dependency on committees.

Advocates of privatization predicted that individuals would become thrifty consumers when they see the direct monetary consequence of their consumption. According to the secretary of Kibbutz Kalya, a settlement overlooking the sweltering Dead Sea region, electricity bills plummeted after privatization of the electricity budget. "I used to have my air conditioner on 24 hours a day," testified one member. "until I started paying my own electricity bills."

"The transition to granting money instead of a necessity or a service, signifies the introduction of market mechanisms into the kibbutz," says Getz. Instead of being a "provider of services," the kibbutz is becoming a "seller of services." As a consumer, the individual may opt to purchase services and goods outside the kibbutz. For example, he may shop or visit the barber in the city.

Principles such as supply and demand triggered other changes in many kibbutzim. "We had four, full-time seamstresses 20 years ago and provided clothes for all the members," recalls 60-year-old Esther from Kibbutz

Nahshon near Jerusalem, who was recently "sent home" when the sewing shop was closed down. "Nowadays, everyone buys their clothes in the city."

In other cases, kibbutzim export their services to outside consumers. At Kibbutz Revadim near Ashdod, where births average three annually, over 60 percent of the children attending the daycare and kindergartens (aged three months to six years) are from towns and surrounding settlements. "If we hadn't begun marketing our preschool to outsiders, we would have been forced either to form groups of children with large educational and developmental gaps or to send our children to another kibbutz daycare facility," explains Miriam Prilleltensky, director of Revadim's preschool. "The latter option would have put us in deficit. Instead we are turning a profit and bringing money into the kibbutz."

The greatest controversy within the kibbutz movement surfaced when some kibbutzim carried the notion of privatization to the work sphere by granting differential "salaries" to their members. The first kibbutz to do so was Ein Zivan in 1993. Instead of allocating equal personal budgets to all members, the kibbutz established pay scales whereby an economic value was attached to each job description. The controversial move led to the excommunication of Ein Zivan from the United Kibbutz Movement but it was later reinstated after Kibbutz Snir and Beit Oren implemented the

same change.

"The minute you introduce salaries into the commune it is no longer kibbutz," asserts Ely Ben-Gal from Kibbutz Baram who in 1994 founded Kibbutz Tamid, a movement opposed to extreme privatization.

Although the majority of kibbutzim still won't cross the line to differential salaries, many are starting to offer monetary incentives for extra hours worked. The annual survey of the diffusion of changes among kibbutzim, conducted by the Kibbutz Research Institute, shows that 15 percent of the kibbutzim granted extra pay for additional hours worked in 1997 as opposed to only 2 percent in 1990.

A recent article published in the kibbutz weekly *Daf Hayarok*, reported that members of a northern kibbutz who were exempt from certain work duties for medical reasons, suddenly "recovered" and volunteered for those exact jobs when their kibbutz voted to monetarily compensate members for extra hours.

Privatization and monetary rewards have also widened the socioeconomic gap between members on some kibbutzim. When Kibbutz Ma'apil couldn't finance the higher education of their young people, it voted to privatize the budget and give tuition to each student, as well as a symbolic annual allowance of some \$590 for rent, travel, food, and supplies. To supplement their allowance, students may work on or off the kibbutz and keep their

salaries for themselves.

The more resourceful students earned enough money to buy private cars and their neighbors are resentful of their earning power. "The move was intended to enable our younger generation to study and has triggered an unintended side effect," says one member, who blames the system and charges that "no one is supervising the students who are economically autonomous."

The case of Kibbutz Ma'apil is what Middleberg calls "a non-remedial situation." "When kibbutzim aren't able to satisfy the needs of their members, there is pressure for decollectivization," he observes. "Although the process of privatization makes the kibbutz more similar to outside society, it doesn't make it wealthier."

### Entrepreneurial Ventures and Outside Work

Two trends have evolved that are intended to encourage economic growth on the kibbutz. One is move toward business-oriented management and the other is placing the onus of earning a living on the shoulders of the individual.

In the classic kibbutz, work assignments were allocated according to the need for laborers in particular branches and not according to the natural talents or professional aspirations of the members. Work in and of itself was a value. The practice not only thwarted the economic efficiency of the work, but also fostered indifference among members towards their work. "Nowa

days, the emphasis is on *livelihood*, that is, on the economic value of the work," explains Getz. "Many kibbutzim have abolished the work committee and formed a 'human resources' body, one of whose functions is to assist the member to plan his professional future."

As a result, more kibbutzim are allowing members to choose to work off the kibbutz if they can bring a reasonable salary to the community. At the same time, more hired workers are being accepted into the kibbutzim to substitute for the gap in the labor force. According to the statistics collected by the Institute of Kibbutz Research, in 1996, the idea of the members' "personal responsibility for his livelihood" was accepted in 57 percent of the kibbutzim as opposed to 19 percent in 1990. The substitution of hired workers that was accepted by 20 percent of the kibbutzim in 1990 was accepted by 55 percent of the kibbutzim in 1996.

"When I came to kibbutz eight years ago, I was sent to work in the chicken coop," relates Sara Idelson from Kibbutz Palmachim. "This was in spite of the fact that I had a degree in communications and a professional background in film." Today, Idelson directs films from the kibbutz video production house she helped found four years ago. "I am much more satisfied with my work," Idelson admits. "I'm also proud that I've helped create an economically successful small business within the kibbutz."

Entrepreneurial ventures of

this type have sprung up on kibbutzim across the country in recent years. Most of the businesses deal with crafts or services: pottery, weaving, tourism and software production. "Not only are these small businesses contributing to the overall kibbutz economy," asserts Nadine Abrahami, director of small business ventures of the Kibbutz Industries Association. "They are providing a professional framework for people who would have no way to fulfill their professional ambitions."

What happens when these small businesses fail to turn a profit? "In such a case, the member must find another job," states Gilad Mintz, director of human resources at Kibbutz Revadim. "If he or she can't find work either on or off the kibbutz then they are essentially unemployed," says Mintz.

#### A Return to Socialist Values?

There is no doubt that social problems are surfacing in the wake of recent changes that challenge the fundamentals of the traditional kibbutz life. David Lew, from Kibbutz Gal-On, who recently organized a conference called "Kibbutz in the 21st Century" for the Association of Americans and Canadians in Israel, is concerned about the elderly population. "Are you going to fire them from their place of work because they aren't showing a bottom line?" he asks. "If a person's only value becomes his bottom line, you will lose some of the things that make the kibbutz a unique institution."

"In the end people will realize

that as Jews we don't want homeless people, no social welfare system and a large socioeconomic gap," asserts Dani Tamari from Kibbutz Sde Elisha, general secretary of the 16 member Religious Kibbutz Movement. "There will be a process of return to socialist values," he predicts. "The kibbutz will preserve its collectivist nature."

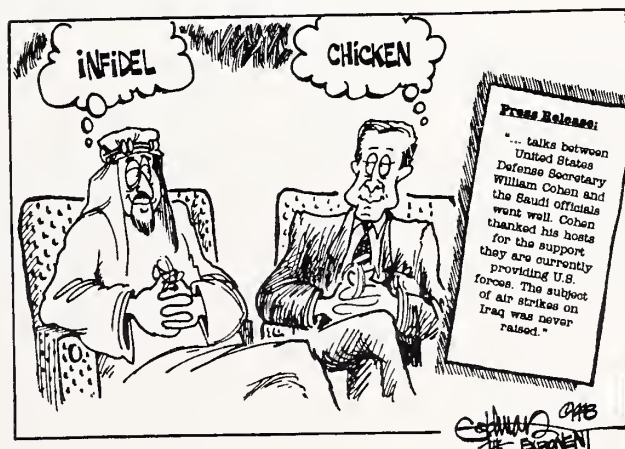
Kibbutz HaSolalim, a small community in northern Israel, created a system of taxation and a "mutual aid" fund to help members who earn less than the "minimum wage." Aided by an outside consulting firm, the community explored the issues and proposed solutions for change. After two years, 83% of the members of Kibbutz HaSolalim voted to implement changes in all areas of kibbutz life: economic, services, social security, organizational structure, constitution and kibbutz assets.

The changes include separation of the management of the economic activities that work according to market principles from the management of the community activities that work according to egalitarian and democratic principles. At HaSolalim, most of the public

budgets have been privatized and salaries distributed according to the value of the work done. At the same time a system of taxation was implemented whereby members are charged for the collective communal services such as culture, education, and health. Those members who don't earn a minimum salary may supplement their incomes from a natural aid fund that is financed by taxing members who earn more. "This is the ultimate form of collectivism," claims kibbutz secretary Michael Mensky.

Since the changes have been implemented on HaSolalim, Mensky reports that many children of kibbutz members who left the kibbutz have indicated that they wish to return, more members are working off the kibbutz, and more service oriented branches are selling their services to consumers outside the kibbutz.

"Ultimately, each kibbutz must find solutions that are suitable to their particular community," says Middleberg, "even though this may change the definition of what a kibbutz is and result in the emergence of a new form of community."





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# editorial

## “The Crumbling Wall of Church-State Separation: Its Impact on Christian-Jewish Relations”

**R**ecent and increasingly numerous proposals for Constitutional amendments under the guise of increased “religious freedom” are dangerous for Americans of all faiths, threatening the very principles of religious liberty and pluralism that have served this nation so well for more than two centuries.

The role of religion in American life and the crumbling wall of church-state separation were the topic for discussion today by Rev. Dr. James Dunn, Executive Director of the Baptist Joint Committee. Dr. Dunn made his remarks at a session of the American Jewish Committee’s 92nd Annual Meeting, which continues through Friday at the Capitol Hilton Hotel. Martin S. Kaplan of Boston, chair of AJC’s Interreligious Affairs Commission, chaired the meeting.

“No matter what some television evangelists might say, separation of church and state is a reality,” said Dr. Dunn. “These two basic institutions of society have different constituencies, different purposes, different methods of operation and different sources of funding, as they well should. That is the American way.”

But Dr. Dunn lamented that the fundamental principle of church-state separation, one which he said has been “good for the church and good for the state,” is being eroded and might soon become “an endangered principle. Too many Americans fail to recognize it as an essential corollary of religious freedom.”

Turning to the notion of majority-rule as it pertains to religion and American life, Dr. Dunn commented that “the rule of law requires a higher standard of fairness, freedom, and full-fledged respect than mere majoritarianism. The mood of the ‘mob’ at any given time regarding religion sets up disaster waiting to happen. The Bill of Rights,” he added, “by its very nature protects the minority.”

Dr. Dunn further stressed that Americans need to do more than merely tolerate each other religiously. “Toleration is not an adequate measure for mutual respect. Toleration is a human concession. Freedom is a gift from God.”

In conclusion, Dr. Dunn urged Americans of all faiths to reexamine the very basis of religious pluralism; a concept he believes not only “promotes vitality in religion, but is necessary to our continued health as a people. When anyone’s religious liberty is denied, everyone’s religious liberty is endangered.”

Mr. Kaplan echoed Dr. Dunn’s sentiments, adding: “It is wrong to tamper with our constitutional separation of church and state. It is not only an issue of protecting minorities, it is also an issue of protecting religions—all religions. State funding for religious organizations will interfere with the successful free market in religions that has worked so well in America. Governmental funding of religious organizations will ultimately lead to

# EDITOR'S



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political influence in religions; our forefathers rightly rejected that path more than 200 years ago.”

On another important and highly controversial aspect of the debate, school prayer, Mr. Kaplan commented that prayer in the schools “is an invitation to social divisiveness and religious conflict, as each religious group with a majority in a particular town or school district will work to have its own prayers adopted by the students and the school.”

I’m not sure exactly where the line in this business is drawn between craft and art, but when the two converge in our pages, it is often because of the fine hand of people like Estelle Hoffman who have been involved somewhere along the way.

One unfortunate reality of magazine journalism is that often the most skilled among us remain largely unknown to our readers. Why? Because somewhere along the way – to contribute to the greater good – they are always buried under a pile of papers and deadlines. Not often enough are they recognized for their hard work.

I have known Estelle for the past 6 years. She is always there, working countless hours to help produce the American Jewish Times Outlook. I have the good fortune to work with a woman I look up to and can say proudly – she is my friend.

This past June Estelle and her husband Rabbi Leo Hoffman were honored at the eighteenth annual Cuthbert E. Allen Gratitude Dinner at Belmont Abbey.

**Congratulations!**

Geri Zhiss  
Editor-in-Chief



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The American Jewish Times  
Outlook is Published by  
The Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.

Charlotte, NC 28208-5670  
704-372-3296 Fax: 704-334-9425

Internet address:  
[geri@vnet.net](mailto:geri@vnet.net)

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# A Circle of Tradition

BY SUE SHAPIRO

When I used to think of Hadassah, I imagined my mother in her purple suit with a matching purse and her chic cohorts. In our big white house in the suburbs in the 1970s, there were always Hadassah ladies in impeccably coordinated outfits sharing the latest news and brainstorming ideas for fundraisers over perfectly arranged tea sandwiches.

I fancied myself a rebel with black clothes, no makeup and jewelry, and felt very different from the Jewish community I grew up in. Although these women were raising money and consciousness about women's issues and projects in Israel, I just couldn't see past the perfect hair, perfect clothes, and perfect houses. Somehow I confused the meaning of being part of the Jewish community with my vision of suburban materialism.

When I was twenty, I escaped to a tiny Greenwich Village studio, where I ordered in Chinese food and listened to Motown as I passed the hours alone at my typewriter. I felt I had finally escaped my background, though over the years, images of matzoh ball soup, my wacky Jewish relatives and Yiddish words kept creeping into my poems. Surprisingly, I felt emotional when I wrote about my parents' childhood on the Lower East Side, which my editors would later say was my best work.

One day my old friend Andrea told me she had joined Hadassah in Michigan. I couldn't believe it. In high school, Andrea and I smoked cigarettes, chased boys and listened to Bob Dylan together. Now 38, she was a public defender and very progressive. Could she really have become a Hadassah lady? She told me that through Hadassah she became a reproductive rights activist and learned how to lobby to stop domestic violence. *Is that Hadassah?*

I called my friend Lori, also a writer, to talk about how strange I was feeling. It turned out she had just written an article for the local Jewish newspaper about young professionals at Hadassah involved in social action and advocacy. It seemed that everyone was in on this secret but me. It occurred to me that I unfailingly gravitated toward the Jewish community, whereas I had tried to stay away. Even my editors started to think of me as a Jewish writer, while I had never thought of myself as a Jewish woman, although, of course, I know I am.



Last year, *The New York Times Book Review Section* asked me to review *The Journey Home: Jewish Women and the American Century* by Joyce Antler. I found myself absolutely enthralled with the 50 biographies of brave Jewish female rebels and anarchists. And there in the bios, I found myself once again up close with two Hadassah ladies—Henrietta Szold, Hadassah's founder, and Ruth Gruber, a frequent writer for *Hadassah Magazine* and life member of the organization.

To my surprise, I completely identified with the very human struggles of Henrietta Szold, the great Zionist hero born 101 years before me. The first child and only daughter of a large family, she inherited her father's passion for the academic and her mother's generosity and benevolence. Her parents, like mine, allowed her to think for herself and choose her own path. She became a

teacher and a freelance writer, and so did I. Even Henrietta Szold's first love-gone-sour reminded me of my bad experience with my college sweetheart David. And both of us fled our home towns for Israel before settling in New York to throw ourselves into our work. Yet Szold, who died in 1945, never married or had children. In essence, she gave birth to Hadassah instead.

I guess I was always looking for a role model and to my surprise, this Hadassah lady came close. Only I was longing for a more modern female role model that could have independence and career and a family. I continued reading and found in another section that Antler had Ruth Gruber, the role model I was seeking.

I first met Ruth in 1986 when I raved about her book *Rescue* in *The New*

*York Times Book Review*. Eleven years later I was thrilled to find her included in the Antler collection and mentioned her once again in *The New York Times*. Today, author of 14 books at age 85, Gruber is the essence of the Hadassah woman (a concept I have come to completely revise)—committed to work, while caring and making a difference in the US and in Israel. *The Journey Home* recounts a mission Gruber flew as a pilot for President Roosevelt in WWII, bringing 1,000 European refugees to safe haven in

*I guess I was always looking for a role model and to my surprise, this Hadassah lady came close.*

Oswego, New York. Over the years, Gruber wrote many essays for *Hadassah Magazine*, plus crafted the wonderfully readable *Raquela*,

the true-life story of Raquela Priywes, a Hadassah nurse-midwife whose life mirrors the history of Israel and pre-state Palestine. When I met her, she showed me her "Diary of an American Housewife" column—a funny, brave, anti-housewife collection of essays about her travels to Israel and Puerto Rico with her husband and children.

I really admired this woman and she helped me to reconnect my feelings of Jewish identity. Almost as a symbol of this reconciliation, Ruth ended up becoming friends with my mother. After hearing how impressed I was with her, my mother went to one of Ruth's book signings at the Jewish Community Center in Baltimore and ended up inviting her home for lunch. I was surprised and happy to receive a call from both of them on the same line.

Ruth helped me see my mother and her friends in a different light. She

# A Circle of Tradition

guided me to understand my resistance and cynicism. Mom had grown up a poor orphan, so Ruth explained that for her having four children was a special mitzvah. Though my mother and her friends urged me to hurry up and have children—to me a sign that they were not feminists—Ruth reminded me of how supportive my mother was of my work, and how very proud. Ruth encouraged me to do things on my own schedule. Her daughters were born when she was 41 and 43. Her daughter Celia, also a lifetime Hadassah member, works as a television producer and married late, having children when she was 39 and 41.

“So you have plenty of time,” Ruth said. “You can have it all, you just juggle it with a little Jewish guilt.” Through Ruth, I have met a new generation of Jewish women of all ages, open-minded, proud active women who seek personal satisfaction while being politically engaged.

Recently I saw a picture of Ruth in *Ms. Magazine*. I smiled when I read her goals: “To be adventurous, to be an activist, to be a rebel, to be compassionate, and most of all, to be a *mensch*.”

And finally I realized that this could be the creed of all the Hadassah women, in the old and new world, not being afraid to lead the way.

Nearly two years ago, Ruth danced the *hora* with my parents at my wedding in Soho. I was dressed all in

black and we all danced in a traditional circle round and round. And we were all connected.

Sue Shapiro’s essays and poems have been published in *The New York Times*, *The New Yorker*, *The Nation*, *New Woman* and *The Forward*.

A collection of poems about Judaism and her family, *Internal Medicine*, was published last year. She just became a Hadassah member.

*“To be adventurous, to be an activist, to be a rebel, to be compassionate, and most of all, to be a mensch.”*





The family story began January 3, 1948 on Pier F of the Jersey City Waterfront during the routine loading of cargo onto the ship *S.S. Executor*. The events of

United Nations plan partitioning the country between Jews and Arabs. The Arabs refused coexistence with the Jews and an unofficial war erupted. In

but of military explosives (TNT). Further investigation of the remaining crates yielded more explosives, blasting caps, and ammunition manufacturing machinery. All were

Further search of Lowy's farm and moving warehouse turned up a total of sixty tons of the demolition blocks, thousands of combat knives and medical

# Slippery Crate

BY JACK LOWY DESARNO

that day were part of the little recognized efforts of a small group of Americans to supply aid to the beleaguered Jews fighting in Palestine. Their efforts would help bring a country into existence but sometimes engulf them and their families in controversy. This is a story of how history and happenstance intersected the lives of my family in 1948.

For the American people 1948 was a year of peace and promise following five years of war in Europe and the Pacific. However, for the war's remnant of European Jewry a new struggle was at hand: the struggle to help birth a Jewish nation in Palestine. At that time Palestine was administered under the British Mandate with a

support of the U.N. partition plan, and in hopes of stabilizing the region, the United States placed an embargo on arm shipments to the Middle East. However, clandestine efforts were underway worldwide to supply the articles of war to the soon to be declared state of Israel.

Among the legal items destined for Palestine on Pier F on January 3, 1948 were sixty five crates of "Used Industrial Machinery". Eleven of those crates were loaded onto the *Executor* but the twelfth case did not make it aboard ship. Its rigging slipped and it came crashing down on the dock exposing a cargo not of machinery,

items considered contraband under the U.S. State Department embargo. This confirmed the FBI's suspicions of a well organized Zionist underground at work funneling arms and supplies to the Jewish fighters in Palestine. The FBI immediately stepped up its efforts to stop the illegal arms flow.

Five days after the discovery of the contraband at Pier F another arms find hit the front pages. The New York Times reported that a cache of 50,000 pounds of war surplus, M-3 demolition blocks, destined for Palestine, was discovered at the New Jersey farm of moving company owner and my grandfather, Charles Lowy.

supplies. A hasty FBI trace of the contraband explosive concluded there was still a staggering one hundred forty tons.

U.S. Marine corps detachment was ordered to cordon off the farm. My grandfather and his employees were arrested and jailed. They awaited a list of charges including unlawful storage of explosives and possible federal embargo violations.

While my Grandfather sat in jail, his picture and story appeared in newspapers around the country. He was not considered a champion of his people

as many might automatically see him now. Indeed, he was initially viewed as a conspirator acting against the best interests of the United States. These were powerful accusations considering the ten Hollywood writers recently blacklisted and jailed by the House Un-American Activities Committee. The McCarthy era was dawning and fear of the federal government was rising.

Alarm ran amok in the local community: Could the town be leveled by the explosives? Did Lowy have a hidden agenda? In the Jewish community questions were raised: Would the State of Israel come to pass or would this be a failed effort? Should we openly support Lowy? Will we be implicated? The answers to these questions were not easy for Jews in 1948. Few people in the late forties understood the complex events unfolding in the Middle East. But they did understand that Charles

Lowy was acting in defiance of a U.S. State Department Directive.

The family found themselves ostracized by the community. Most people wanted no involvement in the gathering tempest. Thankfully, a few were quick to lend their support. Zimmel Resnick, a local businessman, helped raise bail. He was also active in the underground. His specialty was collecting weapons from returning WWII servicemen and preparing them for shipment to Palestine. Another local, attorney Sol Lautman, took on my grandfather's legal defense that included secret legal and political negotiations. These supporters of my grandfather were often themselves subjected to public hostility and suspicion.

With biblical irony, the sins of the father were also visited upon the Lowy son and daughters. My aunt Barbara recalls being lectured by a Jewish classmate about how her father had disgraced the

Jewish people. Fifty years later, her brother Gene still remembers the wisecracks made in school, "got any TNT Jewboy?". Finally, the local High School principal had to convene a meeting in the auditorium to warn the students about taunting the family.

My mother, then twenty-one years old, tells a story about being questioned by FBI agents concerning a small rowboat they had in their yard. The agents believed the family could be ferrying contraband from ships offshore in the boat. But the family dingy was lucky to stay afloat in the local lake, let alone be part of an international smuggling operation.

While the FBI questioned the family, my grandfather remained in jail under interrogation by Federal and State authorities. He steadfastly refused to implicate others, maintaining that he had planned to legally register the explosives the following day. Other active Zionists in the community were also questioned. The

local police were well aware of the rumored activity by Haganah supporters in the past (including whispered stories about military training at Lowy's farm). But the proof of a "Jewish underground" never materialized. After being confined and questioned for three days Charles Lowy was released on bail, pending trial.

Upon his return home his son Gene asked him why he had become involved in the underground. He replied, "We Jews will never be accepted as equals until we have a homeland of our own." This dream of a Jewish Homeland soon became a reality with the establishment of the State of Israel that May. The new Israelis then fought a war to repulse five invading Arab armies. They prevailed in their fight using a mish-mash of arms and equipment, procured in part by supporters like my grandfather.

Shortly after the Israelis gained victory and independence, my grandfather

*Continued on page 10*



cont. from pg 9

went to trial. A sympathetic judge fined him five hundred dollars for illegal explosive storage and commented, "He (Lowy) was doing something for other people in other parts of the world for whom he had a kindly feeling." U.S. public opinion also began to turn in favor of the Israeli struggle and its supporters. The local newspaper *The Asbury Park Evening Press* put it best in its editorial, "Those who would espouse the cause of young and struggling nations must always take chances; if they lose, they are law violators; if their cause succeeds, history calls them heroes." These words would prove prophetic as the ensuing years turned stigma into admiration for the aging and increasingly successful New Jersey moving man.

In his later years Grandfather would become a local Jewish celebrity; speaking at fundraising events, recounting his story and visiting the small piece of land he owned in Israel. The publication of the book *The Pledge* in 1970 detailed the exploits of

many in the supply effort with a chapter entitled "Lowy's Farm," a source of great pride for a man once scorned on this account. In 1973 Grandfather passed away and just as the *New York Times* reported his sensational arrest in 1948, so did they report his quiet passing then.

When it came time for me to pass this story on, I gathered my two children and headed to the Charlotte Public Library. We located the back issues of the *New York Times* on microfiche and began paging through to January 1948. Then we saw the headlines on page one of January 9, "50,000 Pounds of Explosive Seized at N.J. Farm." The children read with amazement as they saw the picture of their great-grandfather under arrest by state troopers. For them my grandfather's story was not only a lesson in family history but also a timeless lesson about personal conviction and sacrifice. And for me, it was a reminder of our family's flow in the tides of history, and a story about a slippery crate on Pier F.

## Celebrate Life

There is a wonderful life waiting to be lived.  
Celebrate it today; life is too short to  
put off living until tomorrow.

Live it fully. Love its changes and choices.  
Let it surprise you. Let it show you new ways  
of doing old things. Let it help you explore  
and discover. Let it introduce you to people  
you have never known; to dreams you have never  
dreamed; to seeds you have never sown.

Let life take away some of your worries and  
caress your woes. Let it help you wonder  
and laugh and love. Let it show you how to  
rise with the sun and aim for the stars.  
Let it reveal how to reach out and become  
all that you are.

Let life challenge and encourage you. Let it  
stimulate and arouse you. Let it embrace and  
enfold you. Let it show you the majesty of a  
simple, peaceful morning. Let it show you the  
miracle of your complexity. Let it help you  
find your belief and discover your god. Let  
it amaze you with its possibilities.

Let life help you realize that  
it is what you make it, and  
that it can be everything  
you want it to be.

Have a wonderful day...  
today and every day.

--Collin McCarty



# Synagogue Recruitment

**D**uring one of those “touchy-feely” periods - I think it was around 1982 or so - a pathologically trendy colleague of mine used to organize pre-Shabbat experiences in which one person would role-play challah dough, while others would encircle and massage, as if preparing him or her for baking.

Caught up in one of those exercises in “living Judaism,” I guess I dampened the mood just a bit when the spirit suddenly moved me to suggest we all join in singing that old favorite, “People. People who knead people...”

I couldn’t help myself.

Late summer and early autumn is the primary “people who need people” season in synagogue life. Spiritually, it feels good to share what you believe in, especially if that philosophy and community have enhanced your life. On an

economic level, most synagogues operate this way: “If we only had more members, we could balance the budget.” New members join, requiring additional staff, enhanced programs, and enlarged facilities. All of which results in higher expenditures and the thought, “If we only had more members, we could balance the budget.”

In the summer of 1978, my family and I moved to a Philadelphia suburb where I became rabbi of Congregation Beth Or. *(You’ll need to remember this.)*

“Beth Or,” by the way, means “House of Light.”

It was a three mile drive to Beth Or, but just down the street from our new home stood another synagogue, the beautiful, recently-constructed Temple Sinai. *(Jot this down, too.)*

“Sinai,” by the way, means “Sinai.”

With a brand-new building and, no doubt, a high mortgage, the folks at Temple Sinai were definitely people who needed people, not only as a way to share their blessed achievement, but also to help pay the bills. And so my guess is that some energetic and creative person on their membership committee kept a close watch over the local newspaper’s real estate transfer reports, targeting Jewish-sounding names as part of their recruitment efforts.

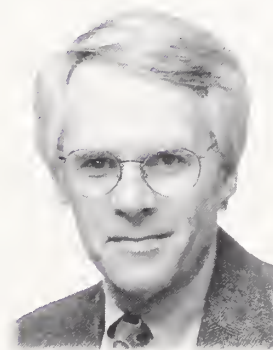
I drew this conclusion because shortly after we arrived, we received a lovely letter from Temple Sinai’s administrator. It was addressed to “Mr. and Mrs. Robert A. Alper,” and read, in part, “As our new neighbors, we hope you’ll consider joining our fine synagogue, with its outstanding spiritual leader, excellent religious school, magnificent new building...”

I responded.

“Dear Mr. Goldenblatt:

“Thank you for your thoughtful invitation to join Temple Sinai.

“Regrettably, we cannot possibly consider affiliating. My wife has informed me that she is passionately in love with the new rabbi at Congregation Beth Or.”



## A Time to Laugh

**Rabbi Bob Alper**

is a stand-up comic and author of *Life Doesn't Get any Better Than This*. Visit him at [www.bobalper.com](http://www.bobalper.com).



# DINING IN

Broiled Marinated Chicken  
Tikka Murg--India  
Serves 6

A thick spicy marinade clings to chunks of boneless chicken when it is broiled, so you get to really taste the wonderful blend that coats the chicken. Fourteen ingredients go into the marinade, but the blender does all the work.

This recipe requires no kosher adaptation.

2 whole chicken breasts (1 pound each),  
skinned and boned  
¼ cup vegetable oil  
3 tablespoons red wine vinegar  
½ cup chopped onion  
10 cloves garlic, chopped  
1 tablespoon chopped fresh ginger root  
2 teaspoons ground cumin  
1-1/2 teaspoons ground coriander  
1/2 teaspoon ground cinnamon  
Seeds from 6 cardamom pods  
6 whole cloves  
12 black peppercorns  
½ teaspoon ground cayenne pepper  
1 teaspoon salt  
2 tablespoons tomato sauce

Cut the chicken meat into strips approximately 1 x 2 inches. You will get 5 or 6 strips from each breast half.

In an electric blender or a food processor, in the order listed, place all the ingredients except the chicken. Process on high until the ingredients blend into a paste. Scrape out the marinade into a bowl big enough to hold the chicken and the marinade. Combine the chicken and marinade, mixing well. Allow the chicken

to stand at room temperature for no longer than 1 hour (less if it is a hot day), then refrigerate for up to 24 hours. Stir the chicken at least once during this period.

To cook, line a baking pan with aluminum foil. Lay the chicken pieces on the foil in one layer, sides not touching. The marinade should cling to the chicken. Preheat the broiler, and broil the chicken a few inches from the heater for 5 to 10 minutes, until it is lightly browned and a little darker in spots. Turn over each piece of chicken to brown the other side. Watch the chicken carefully so it doesn't burn. Serve hot, speared with toothpicks. No additional dip or sauce is needed.

Variation: For grilled kebobs, skewer the chicken, leaving a little space between each piece. Cook over hot coals for 10 to 15 minutes, turning as necessary so the chicken browns without burning.

"Spareribs"  
in Black Bean Sauce  
Dou Shi Pai Gu--China  
Serves 4

Succulent ribs of lamb or veal simmer in a rich, dark sauce seasoned with salted fermented black beans and garlic. This recipe is the way spareribs are prepared in Cantonese teahouses. The ribs are quite different from the barbecued spareribs you may have seen hanging in the windows of Chinese groceries.

This is actually two recipes, because if you use lamb, the taste of the meat will be strong and will be noticeable in the

gravy, whereas veal is delicate and won't impart a taste of its own to the gravy. Therefore, when veal is used, the taste of the black bean sauce will be more obvious.

4 pounds breast of veal riblets or breast of lamb  
1 tablespoon salted fermented black beans  
2 tablespoons vegetable oil  
2 cloves garlic, minced  
¼ cup soy sauce  
1 tablespoon granulated sugar  
½ cup chicken broth

Slice the veal or lamb between the ribs. Remove and discard as much fat as possible.

To remove some of the salt, soak the salted fermented black beans in warm water for 20 minutes. Drain well, then mash the beans with a fork.

In a wok, a large skillet, or a 4-quart pot, heat the oil to 350 degrees F. Add the veal or lamb and cook until the ribs are brown all over, turning occasionally. Do this in more than one batch if necessary. You may need to add a little more oil to brown the veal, but the lamb has its own fat which will be rendered out. Spoon off accumulated fat. When all the ribs are browned, sprinkle them with the black beans, the garlic, soy sauce, and sugar. Stir to coat the ribs, then add the chicken broth. Bring to the boil, reduce the heat to a gentle boil, cover the wok, skillet, or pot, and cook the meat gently for 30 to 40 minutes, until tender. Serve hot, with plenty of rice for the sauce.

# DINING IN

## Smoked "Spareribs"

Xun Pai--China

Serves 6

In this version of spareribs from Peking, lamb or veal breast that has first been simmered in a black bean and garlic sauce is steamed over brown sugar and tea leaves. The meat has a deep brown color and a smoky flavor that has the definite taste of tea. If you use lamb, the meat itself will have a strong taste; veal is much more delicate, and the smoky tea taste will be stronger if veal is used.

1 recipe "Spareribs" in Black Bean Sauce, hot or cold

½ cup firmly packed brown sugar

½ cup tea leaves

1 tablespoon sesame oil

Cover the bottom of a large, heavy pot completely with aluminum foil. (The foil is absolutely necessary unless you want a big mess to clean up.) Sprinkle the brown sugar and tea leaves over the foil. Place the precooked lamb or veal on a wire rack or a steamer tray with large holes; set the rack over the foil. Cover the pot tightly, and set the pot over moderately high heat. Do not use a red-hot burner. The temperature must be high enough to caramelize the sugar and create smoke, but not so high that the pot burns. When you begin to smell the sugar, quickly lift the lid and check to see if there is smoke. If there is, the heat is high enough. If the sugar is becoming black and crusty, the temperature is too high. Smoke the meat for 15 minutes, then turn off the burner but leave the meat in the covered pot on the turned-off burner for an additional 15 minutes. Brush the ribs all over with the sesame oil and serve.

## Rumaki

Hawaii

Serves 6 to 8

This Polynesian hors d'oeuvre is traditionally made of chicken livers marinated in a sweetened ginger-flavored soy sauce then wrapped, along with a slice of water chestnut, in bacon and broiled or grilled. Pastrami is used here in place of the bacon. The rumaki are soft, crisp, and chewy, at once sweet and salty. If you like chicken livers, you'll surely enjoy rumaki.

1 pound chicken livers

1/3 cup Japanese soy sauce

2 thin slices ginger root

1 tablespoon sugar

15 water chestnuts, approximately, sliced crosswise

½ pound pastrami, not too lean

Broil the chicken livers, then cut each into 2 or 3 small pieces, discarding any membranes and fat. In a small bowl combine the soy sauce, ginger root, and sugar. Marinate the broiled livers in this mixture for 15 to 30 minutes.

Cut the pastrami lengthwise into strips. Wrap each pastrami strip around a piece of chicken liver and a water chestnut slice. Refrigerate until serving time. Just before serving, broil the rumaki a few inches from the heat for about 5 minutes, until the pastrami is sizzling all over. It is not necessary to turn the rumaki. Spear with toothpicks and serve.

## Fresh Fruit Chutney

Chatni--India

Makes about 3 cups

Chutneys, of which there are many kinds, generally are made from a combination of fruits and aromatic herbs and spices. Here is a recipe for a thick fruit chutney, sweet and spicy, made from apples, nectarines or peaches, plums, and raisins. The ginger root and vinegar contribute a pungency.

½ pound green cooking apples

½ pound nectarines or peaches

½ pound plums, variety of your choice

½ cup light or dark raisins

1 to 3 slices (1/8 inch thick) ginger root

2 cloves garlic, minced

¼ cup firmly packed light or dark brown sugar

½ teaspoon each ground cumin and coriander

¼ teaspoon each ground cloves, cinnamon, and cardamom

Dash to 1 teaspoon ground cayenne pepper

½ cup distilled white vinegar

Core the apples and remove the pits from the nectarines and plums, but do not peel the fruit. Cut the fruit into 1-inch chunks. In a 2- or 3-quart pot, combine all the ingredients. Bring to the boil, reduce the heat to a gentle boil, and cook, covered, for 1 hour, stirring occasionally. When the fruit is tender and the mixture is thickened, the chutney is ready. If there is too much liquid, remove the cover and boil away some of the liquid, taking care not to burn the fruit. Remove the ginger root before serving. Serve hot, warm, or chilled. Leftovers will keep in the refrigerator for at least a week. Although the chutney can be frozen, there may be changes in the consistency.



Photo courtesy of Christopher Record/Charlotte Observer



# Terry SANFORD

BY ELI N. EVANS

## “A GIANT OAK OF A MAN”

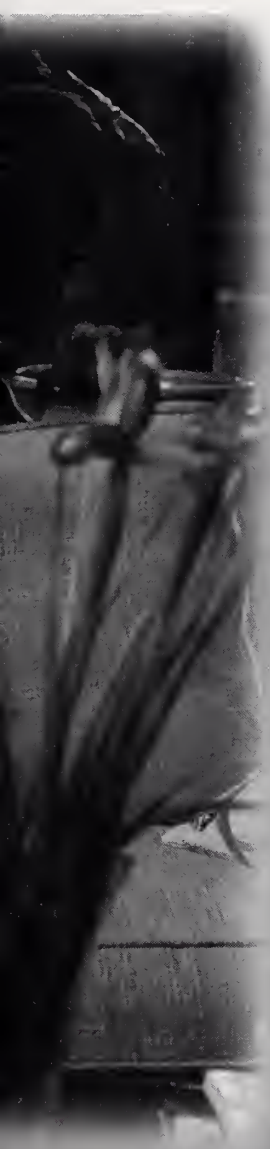
### A Southern Jewish Perspective

*Terry Sanford was a giant oak of a man.*

He has a special place in the heart of the Jewish and the interfaith community of the Research Triangle of North Carolina, for many reasons, one of them mentioned briefly by my old friend, Joel Fleishman, during his eulogy at the remarkable funeral service on April 22. Joel noted that on his first day as president at Duke, Sanford abolished the long-time quota, which had been in effect on Jewish students and faculty at Duke. So simple an act

of fair play began the process that transformed the university by opening its admissions and its faculty to the very best, regardless of race, ethnicity, or religion; taking Duke from a handful of Jewish students and faculty to a

of fair play began the process that transformed the university by opening its admissions and its faculty to the very best, regardless of race, ethnicity, or religion; taking Duke from a handful of Jewish students and faculty to a



cial justice and the constant search for wisdom.

“It is a tree of life to them that hold fast to it” the Proverbs say of the study of Jewish law and thought.

The metaphor of the forest so well describes the Sanford career—the planting of seeds, the nurturing of young saplings, respect for roots reaching deep into the sources of life, regeneration of ideas and rebirth of hope. It was said by Cicero, “He plants trees to benefit posterity.” Think of the ideas Sanford planted that have grown into veritable redwoods, serving North Carolina with such distinction that they are admired all across the nation: the community college system that put every person in North Carolina within close proximity of higher education; the Governor’s School to recognize extraordinary students and

**“It is a tree of life to them that hold fast to it” the Proverbs say of the study of Jewish law and thought.**

teachers; the North Carolina School of Arts, which lit a beacon for young artists across the state and the region; the first state anti-poverty program, which was the model for the national war on poverty; raising the pay and the respect for teachers to draw the very best people into the profession. All these show faith in the future of this state, in the cycle of growth of the great forest of education transmitting cultural values and intellectual depth to the next generation.

“The tree is best measured when it is down,” it was said of Lincoln at the end of the Civil War. But Sanford’s reputation began to grow soon after

he was in office and then to towering proportions just a few years after he left it. Called by historians one of the best state governors in America in this century we now have the perspective of the final decade of the 20th century to reflect on his role in North Carolina’s history. And looking back on the history of this state, there is a line of great names in government, the arts and education—connected by common values—who will be the heroes of this century to the historians of the future. In retrospect, none stands out greater in Sanford’s life than Dr. Frank Graham—“Dr. Frank,” who inspired generations of students for 40 years at the University of North Carolina and who, at the age of 62, left Chapel Hill and the presidency of the University for the U.S. Senate and stirred those who loved him, like Terry Sanford of the class of 1939 (who would model his Duke presidency after him) to pick up the torch of progressivism and carry it forward.

“The ideals of the American revolution have gone around the world and have come home again,” Frank Graham said in a letter in 1961, echoing a comment he made 30 years earlier, in his first year as president of the University when he said, “In the South, two great races have fundamentally a common destiny in building a nobler civilization and if we go up, we go up together.” Surely, Governor Terry Sanford, in his inaugural, may have recalled that lesson from his old American history professor when Sanford stood tall before his state, just over two years after Federal troops were called into Little Rock, and declared “No group of our citizens can be denied the right to

campus with a flourishing Judaic studies department, and inspiring his successor to build a beautiful new Center for Jewish Life. Terry was one of the pivotal figures in the growth, enrichment, and literally flowering of Jewish life in the Research Triangle area, recasting the environment that attracted thousands of new Jewish families to the Durham and Chapel Jewish communities.

Jews also saw in Sanford the embodiment of Jewish values and acknowledged his devotion to the cornerstones of Jewish life—education, learning, so-



participate in the opportunity of first-class citizenship.”

Terry Sanford and John F. Kennedy, two veterans of World War II, were almost the same age and when Kennedy sounded the call of his inauguration, he spoke for all those, like Sanford, who were to “let the word go forth. . .that the torch has been passed to a new generation of Americans born in this century, tempered by war, disciplined by a hard and bitter peace. . .” My father, Mayor E.J. “Mutt” Evans, was always proud that he was chairman of the 1960 Durham County Sanford-Kennedy campaign that won a solid majority in an election that many thought would never elect the first Catholic president.

Terry’s legacy of change and new coalitions inspired the next generation of leaders to take the torch from him, and carry it to the next pinnacle. Jim Hunt, who occupies a visible niche in this state’s proud history as an education governor, acknowledged at the funeral his legacy to Sanford as would dozens of others who are in political and public service today because of Sanford.

Terry Sanford would have made a great president, but circumstances and the harsh realities of modern campaigning made that impossible. As Andre Gide, the French philosopher, remarked, “it is one of life’s laws that as soon as one door closes, another opens.” Duke University was that door for Terry Sanford. He took a good university and made it a great one.

When Terry’s 16 years at Duke

ended, an editor of the *Washington Post* wrote that “Terry Sanford has committed his career. . .to the pursuit of excellence. . .[He] was in 1972 and 1976 by far the most distinguished, experienced, and thoughtful candidate in either party. He should have gotten the job—he deserved it—and it is [the Nation’s] loss that he did not.”

But Sanford was not ready for the rocking chair or the fishing hole. He hungered again for politics, where he could continue to be engaged in the real issues of the day and lead the people of his state back from the precipice of far right extremism to his mainstream vision of national leadership.

And on election night in 1986, the young governor became the seasoned senator, able to do what few men accomplish; to save the soul of a state twice in one century.

Terry Sanford experienced the horror of the war against Nazism and saw many of his friends die who parachuted with him into five military campaigns, including the invasion of Southern France and the Battle of the Bulge. A Bronze Star and a Purple Heart followed, evidence that he was willing to give his own life, if necessary, to defeat Adolf Hitler’s brutal plans to spread the Holocaust from Europe to the rest of the world.

Let me quote from Sanford’s remarks on the 40th Anniversary of Israel in 1988:

“The people of Israel have transformed desert into rich, productive land. After four wars. . .in a troubled region of the world, Israel remains the only true democracy in the Middle

East, a beacon of stability in a sea of political turmoil. . .The United States is as committed to the Israel of 1988 as it was to the Israel of 1948.”

With Margaret Rose at his side, Terry Sanford gave North Carolina a sense of its own greatness, its own possibilities, and became a mighty tree whose branches overspread the whole land. Audacious, yes; daring, of course; enduring, to be sure: Like a Biblical prophecy, “to be, rather than to seem,” now is not only North Carolina’s motto but its destiny, inspired by the vision and aspiration that Terry Sanford imbued in his state.

As his funeral still resonates in our hearts, let me recall what I said to him, in front of an interfaith audience, a decade ago honoring him for his religious and racial tolerance. . . “Terry, we honor you, we thank you and we bless you.”

*Farewell, old friend,  
Shalom, haver. May God  
grant you peace.*

*Eli Evans is the author of The Provincials: A Personal History of Jews in the South and served as an assistant to Governor Sanford from 1965 to 1967 during A Study of American States at Duke University.*

# From Bosnia to Jerusalem, The City of Peace

By Gail Lichtman

She sits outside her office in Jerusalem's Yad Vashem Holocaust Memorial, seemingly just another religious Jewish matron, with her head covering and modest dress, but Sara Pechanac has traveled a long road, both physically and spiritually, to Israel and Judaism.

Less than five years ago, she was Aida, a Bosnian Moslem, married to a Russian Orthodox Serb, living in war-torn Sarajevo with her elderly mother and 11-year-old daughter. Through her mother's standing as a Righteous Gentile who saved Jews during World War Two, the family was rescued from Sarajevo on the last Jewish Agency convoy out of the city in February 1994 and brought to Israel, where they were granted

special status as citizens.

"It all started 17 years before I was born, in 1940, in Sarajevo," Pechanac relates. "My mother, Zayneba Hardaga-Suzic, was 22 years old, and married with two children. My family owned a number of homes and even had a private museum. But what made us rich was not the property but our belief in God and in doing the right thing. The importance of our wealth was that my parents and grandfather used their money and

a number of Jews to enter Italy and from there, to go on to Palestine. They provided food and clothing to those in need, bribed prison guards to release Jews and even hid several families in their home.

"My mother was not afraid to go to Gestapo Headquarters to plead for the release of Jewish friends. I once asked her, 'Weren't you afraid?' And she replied, 'It was something I had to do. They were my friends,'" Pechanac explains. "Today, when I see the

"My grandfather was arrested by the Nazis for helping Jews and was sent on the first transport out of Sarajevo to his death. My mother educated us that we shared a common history with our Jewish friends and neighbors. This was the beginning of my Jewish life," she adds.

The Sarajevo that Pechanac knew had a small Jewish community with roots dating back 500 years. "We always had Jewish friends in our home," she recalls. "So, I knew what it is to be



Sara Pechanac in the grounds of Jerusalem's Yad Vashem Holocaust Memorial. WZPS photo by Douglas Guthrie.

contacts to help save Jews from the Nazis." The family obtained false documents which enabled

people my mother saved, and I see their children and grandchildren, I am filled with joy.

Jewish. I knew about *kashrut*, *brit milah*, etc. From the time I was a small child, I wanted to be



part of the Jewish community. You could say that for all those years, I was a Jew at heart but not in practice.”

When the war in Sarajevo hit the evening news, one of the families Hardaga-Suzic had saved, now living in Jerusalem, decided to repay an outstanding debt. The family turned to the Jewish Agency for Israel (JAFI), requesting that Hardaga-Suzic be taken out of the city on one of the JAFI convoys. “The Jewish people has a moral obligation to save this woman just as she saved us in our time of need. Find her and bring her to Israel,” the family told the Jewish Agency.

The Jewish Agency representative in Sarajevo was able to locate Hardaga-Suzic based on correspondence she had carried on over the years with the family in Jerusalem. The representative offered to arrange for Hardaga-Suzic to go anywhere in the world after she left Sarajevo, but she insisted on Israel, the place where “my other family, those I saved,

live,” she said. She also said she would go only if her daughter, son-in-law and granddaughter were included in the deal.

A special letter was issued by the Government of Israel, signed by then Foreign Minister Shimon Peres, requesting Sarajevo to give the family exit visas and guaranteeing them full Israeli citizenship upon their arrival in Israel. There were no conditions placed on their citizenship and no one ever expected them to become Jews.

Even though her mother had been to Israel in 1984 as a guest of Yad Vashem for the planting of a tree in her honor as a Righteous Gentile, Pechanac admits that she knew very little about the country. “I knew it was a

Middle Eastern country with problems with the Arabs. But in Sarajevo, we had lost everything

during 22 months of war. We were living in a seventh floor apartment, with no electricity, no running water, no heating and very little food. It was so cold that I was wearing shoes four sizes too big so I could stuff them to keep my feet warm. My mother had lost a leg to disease. There was a period of six months when we lived almost entirely underground because of shelling. At one point, my daughter received an egg from the Jewish community. She was so overjoyed, she had to sit and think about just how we would cook it. I, on the other hand, had to decide which piece of furniture to

...Jews were transported to death wearing the yellow *Magen David*, we left Sarajevo in buses flying the blue and white *Magen David*, now a symbol of life.

burn in order to make the fire. When we received the letter from Israel inviting us to come and live, we did not hesitate to go.

“I want to stress that Israel took us in without any money, gave us a place to live, provided us with a six-

month ulpan to learn Hebrew and helped us to start life over,” Pechanac states. “And we were just one family amid more than 800,000 new immigrants who have come to the country over the past decade.”

Pechanac vividly remembers the last Jewish Agency convoy out of Sarajevo. “There were six buses, carrying some 300 people. I can still see the faces of those who did not make it on, pressed up against the windows. We had to pass through 27 checkpoints to freedom. At each checkpoint, the guards had to be bribed. The significance, in my mind, was that whereas once Jews were transported to death wearing the yellow *Magen David*, we left Sarajevo in buses flying the blue and white *Magen David*, now a symbol of life. The Jewish Agency raised money for this operation, money contributed by Jews around the world. Jews, no matter where they are, help. Whether they live in Israel, the US, Canada, Brazil, etc., the Jewish people are one. The Jewish people saw what

was happening in Sarajevo and didn't cry—*gevalt*. They acted. The Jewish Agency saved not only the Jews of Sarajevo but many others. Even today, my sister, who remains in the city, continues to get aid packages every month from the Jewish community."

Shira Ozeri was the director of the Mevasseret Zion absorption center outside of Jerusalem in February 1994 when the Pechanacs arrived in Israel. "I received a fax informing me that in 36 hours 90 refugees would be arriving from the Sarajevo convoy. I rushed to ready the apartments, stocking the refrigerators with food, preparing clean towels and bed linens, toothbrushes, etc. I had a doctor and a nurse ready to treat people who had lived in semi-starvation for months. But my biggest shock was the faces of the children when they saw the fresh fruit. They had been so long without fresh food that some did not remember the taste of an apple or a banana."

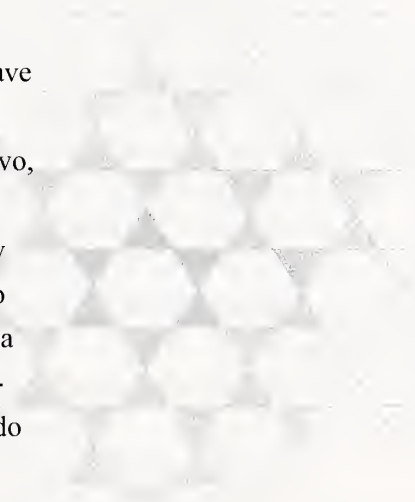
Once in Israel, Pechanac decided to realize her

dream of becoming Jewish. Her husband was a little hesitant at first but he too decided to convert. In April 1995, Pechanac appeared before a rabbinical board. "They asked me why I wanted to become Jewish," she explains. "I said, 'There are really no words to explain it. All through Jewish history, it has been hard to be a Jew. Yet, the Jewish people is still here. If you can explain why the Jewish people is still here, then I can explain why I want to be Jewish.' The rabbi rose and said to me, 'Welcome, you are a daughter to Israel.'" A month later, Pechanac's husband Moshe had a *brit milah*, and the month after that, their daughter, Esther, was *bat mitzva*hed. Four months later, the couple remarried

in a Jewish ceremony attended by 700 yeshiva students.

In October 1995, Hardaga-Suzic died of a heart attack in her sleep. "My mother died in peace, in the city of peace," Pechanac says. "After my mother died, my daughter Esther came to me and said, 'Like grandma we should help Jews in difficult conditions. We are in Israel because there are Jews who know what it is to help and who do not forget a kindness. We have received a new life because of them. In Sarajevo, I thought we had lost everything. I didn't know how we would be able to go on. But today, I have a country, a religion-everything. And that is why I do all I can to help other Jews—like those remaining in the former Soviet Union

and Ethiopian. I have gone on speaking tours to assist the Jewish Agency. I want to see the faces of the people who helped save me and my family. Because I know that to be a member of the Jewish people is an honor and a privilege, and that Jews do not abandon one another. God has given me my story and my life."



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## Israel: A Photobiography

Photos by Micha Bar-Am  
 Essay by Thomas L. Friedman  
 Simon & Schuster 199 pp.  
 \$40  
 Reviewed by Estelle Hoffman

The most influential photographer of Israel has combined his work with that of prize-winning journalist Thomas L. Friedman to produce this weighty 30x10 inch commemorative book of Israel's first fifty years.

Thomas Friedman spent years in the Middle East, first as New York Times Beirut bureau chief and then head of the bureau in Israel. He received Pulitzer prizes for his reporting and was awarded a Guggenheim fellowship to write *From Beirut to Jerusalem*, which won the National Book Award. He is foreign affairs correspondent for the New York Times now. His essay in this book follows "Notes" by Micha Bar-Am which tell the story of his life to date.

Bar-Am is praised by Teddy Kollek, President of the Israel Museum and Former Mayor of Jerusalem, as one who has become a part of the history he has recorded. He lived in Israel through

the past fifty years, and his keen eye, sensitive soul and great skill have created for his viewers a sense of having witnessed the events he portrays from those years. A.M. Rosenthal, columnist and former executive editor of the New York Times, calls Bar-Am "a man with a mind that matches the depth and range of his photography."

The constant contrasts and conflicts in Israel are depicted brilliantly in this story of "The First Fifty Years," telling in words and pictures both the old and the new, the complicated views of all of the interested participants and pilgrims.

The hope and quest for peace and normalcy and the tension that exists all of the time are expressed by Thomas Friedman with his understanding of life among the Israelis. He voices the determination and difficulties. His essay is sympathetic and realistic, leaving the reader with questions still to be answered. He writes of the growth and modernization of Israel with

pride and sadness for the loss of intimacy which was characteristic of the earlier state. He laments the aspects of modernity (like MacDonalds) which sully the romantic idealism of the founders and the impressions of ancient sites.

Anyone who doubts the Jewish sensitivity of Thomas Friedman should be convinced by reading what he has written here of the unity of the people and the troubles that necessity inflicts on the will to exist righteously. Indeed, in his avowed wish for unity internally within the State of Israel and peace with its neighbors, he dispels any questions about his feelings and concern for the future. From his description of Israelis' devotion to their children to the hovering dread of the Jewish mother for the child's military future, he reveals his feeling of kinship. His vision of an Israel that does not give up its efforts for the peace process and which may be "forever young" ends his account. It is a heartfelt representation of the land

he obviously cherishes, not the report of an impartial journalist that he appears to be most of the time. I suppose that is what the New York Times pays him to be.



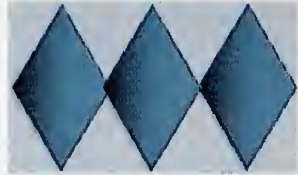
Photo from Israel: A  
 Photobiography

# REVIEWS



# REVIEWS

## Books



What's in the Bible:  
A Concise Look at  
the 39 Books of  
The Hebrew Bible

By Lillian C. Freudmann  
Jason Aronson Publishers 174  
pp. \$24.95  
Reviewed by Estelle Hoffman

True to its title, this work is a very concise look at the Bible. It is in effect an outline of the history and geography with dates and maps.

In addition to the Five Books of Torah, Ms. Freudmann covers the Prophets and Holy Writings. Included are familiar quotations and there is a glossary at the end to explain unfamiliar words and terms along with names of ancient names and locations.

Altogether, this is a book that is useful. . . especially for those unfamiliar with the Bible, written with the intent to encourage

reading and study of the real text. To repeat, this information is extremely condensed. It may also furnish an easy reference for Jews and Christians alike to remind readers what is where in the Holy Scriptures. *What's In the Bible* should find a place in every home.

### Israel: The Historical Atlas

By Correspondents of The New York Times  
Macmillan USA 208 pp.  
\$45.00  
Reviewed by Estelle Hoffman

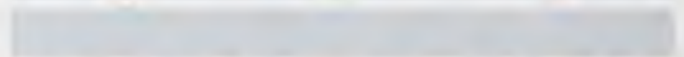
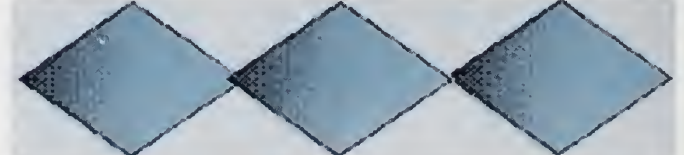
In commemoration of Israel's 50 years of statehood, Macmillan has published this handsome book. Though its title is *Israel: The Historical Atlas*, it has more text than maps of which there are 50. There are also 40 photos. I do hasten to add that the maps are greatly educational. The nine contributors have impressive credentials, and five are recipients of the Pulitzer Prize.

The history covers the entire period, beginning in biblical times until today. Current events are covered by writers who were eyewitnesses serving in Israel since 1948.

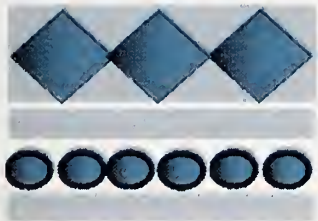
The four-color maps are the product of Malcolm Swanston, well known in the field of historical cartography. The first chapter covers The Ancient Land briefly, with some unusual revelations into the cultures of the occupants who dwelt in the land that was to become Israel. The maps of the wanderings of the Jews and of the Empire of Alexander are wonderful to study.

Subsequently, the reader is led through wars of recent times and the events, which led to the creation of the present State of Israel. Coverage of the contemporary history is detailed and insightful.

Final chapters deal with



# Books



current leaders of Israel, right up to the present time, with biographies of leaders, including Benjamin Netanyahu, and including copies of news reports from The New York Times.

This commemorative publication is worthy of the occasion it honors, and a prize for any library. **The Accused: The Dreyfus Trilogy**

*By George R. Whyte*  
*Inter Nationes 168 pp. \$34.95*  
*Reviewed by Estelle Hoffman*

The infamous Dreyfus case of mid-19th century France has been revived in new and unusual form by George R. Whyte, who has become an authority on The Dreyfus Affair after intense research during the past decade. Almost everyone in the western world was aware of The Affair, and today, a century later, Jews especially are familiar with that great display of anti-Semitism in the country which had proclaimed liberty, equality and brotherhood. There is a brief initial description of the background of anti-

Semitism in France and all of Europe. Some very short passages are in French or German.

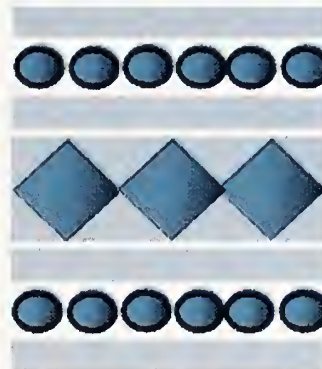
George Whyte, a European of Hungarian extraction, lost many of his family in the Holocaust and has been deeply affected by it, and by the conviction that it can happen again. As a musician, director and producer, he chose this manner of voicing his sentiments during the centennial anniversary of The Dreyfus Affair. The Trilogy is a book which contains the words of a musical satire, "Rage and Outrage," which was first performed on television by the Franco-German La Sept-Arte (The Seven Arts), also by British TV; an opera, "The Dreyfus Affair," whose libretto the author composed, with music by the Swiss composer Jost Meier, produced in Berlin; and a danced drama, "Dreyfus-J'Accuse," premiered in Bonn. The three works were performed first during the Dreyfus Centenary observance in 1994. All are based strictly on historical material. Ironically, it is Germany where the works are

executed and appreciated. There is a German Dreyfus Society and a German Dreyfus Committee. I assume the author is a German citizen.

"J'Accuse" is the title of the protest of the famous French author Emile Zola, who suffered the utmost from his pleas on behalf of Dreyfus, whom he did not know personally. He was accused of libel, tried and convicted. He fled to England to evade imprisonment.

This book, printed in Germany, contains the text and illustrations of the three works. There are also numerous photos, drawings and illustrations, some in color, of the original characters involved and many taken from publications of the decade during which the Dreyfus affair dragged on and on. There is a complete history of the case, its appeals and final resolution. There are commentaries of famous people of the time, as well as some made by our contemporaries.

It is important to realize that although the climate in France, in its military and even in the press, was anti-Semitic, in the end, largely due to Emile Zola's letter to the president, Dreyfus was exonerated and restored to the army with rank of General. The newspaper printed the



J'Accuse letter which demanded justice, and eventually took up the cause of Dreyfus. The real traitor was a Major Esterhazy who was a spy for Germany. Unfortunately, Dreyfus was imprisoned on Devil's Island, separated from his family, and endured ten years of suffering until justice prevailed.

Supporters and antagonists are named. I am compelled to repeat that the format and composition of this book are unusual, and not easy to flip through hurriedly. Its content is disturbing but artistic. The author concludes with a sad record of the demise of a granddaughter of Alfred Dreyfus, a victim of Vichy France, during World War II, and with a message from a grandson of Alfred Dreyfus. Although George R. Whyte sounds an alarm, there is also hope in the evidence that there is power in the individual, who may convince others with words and win the battle against bigotry. The author's own message is





contained in his final words: "To the silent voices of un-lived lives, I pledge my undying loyalty as they proclaim endlessly-beware it can happen again."

## A Book That Was Lost

By S. Y. Agnon  
 Edited by Alan Mintz and Anne Golomb Hoffman  
*Schocken* 436 pp. \$27.50  
 paperback  
 Reviewed by Estelle Hoffman

The most popular modern writer in the Hebrew language is S. Y. Agnon, whose largest collection of short stories translated into English is this volume entitled *A Book That Was Lost*, the title of one story.

Agnon's writing is wonderful, because it is full of wonder. It is fantastic, because Agnon employs fantasy in the metaphor of his writing. He combines a traditional mode of story telling, classical philosophy, and modern reality. The fundamental human experiences which underly the Greek classics and Shakespearean drama are

# Books



those which characterize Agnon's stories.

Agnon, the modernist, combines his own life's story with history. He is a mythmaker, and his Hebrew writing is described as sometimes playful, employing puns, wordplay and references (which may be lost in translation). He credited his inspiration to the sacred scriptures, medieval sages, and the spectacle of nature and its animals. In fact, he was in awe of God's creation.

Born in a small Polish town to an encouraging mother and a father who provided a profound Jewish background, his given name was Ivan Shmuel Yosef, the surname Czaczkes. He lived from 1888 until 1970.

When he was 19, he moved to Palestine, then in 1924 to Germany, where he spent 11 years, becoming acquainted with European literature in the German language. The part of the Austro-Hungarian empire of his youth was less repressive than the zone

governed by Russia, so that the Jews suffered somewhat less poverty and were less cut off from the secular world and his early interests had ranged widely.

It was fortunate for Agnon to make the acquaintance of Salman Schocken even before Schocken established his publishing house in Germany. Schocken helped Agnon early on and did so continually, beginning with publication of Agnon's first work in four volumes in 1931.

After participating in the Jewish intellectual life in Germany, whose members included Franz Rosenzweig and Martin Buber, Agnon moved back to Palestine in 1924. He lived first in Jaffa, then in Jerusalem. His home with its complete contents, which included his already extensive library, had burned in 1924, and he suspected that was a punishment for his having strayed from strictly Orthodox observance. He resumed that after his return to Palestine. He suffered the same catastrophe again during an Arab uprising, losing all of his possessions. He did return to Orthodoxy in Jerusalem.

For the reader, *A Book That Was Lost* is great, because it includes a biography of Agnon in the

introduction, and each of the six sections into which the book is divided according to categories is preceded by brief explanations of the stories which follow. Since the stories contain much that is metaphorical, the help is valuable, along with explanations of Jewish and Hebrew terms that may be unfamiliar to some readers.

An important addition to any library, this book is by an author who won a Nobel prize just four years before he died. Twenty-five stories are in this book. He also wrote many novels.

## Breaking Crystal: Memory and Writing After Auschwitz

Edited by Efraim Sicher  
*University of Illinois Press* 376 pp. \$24.95

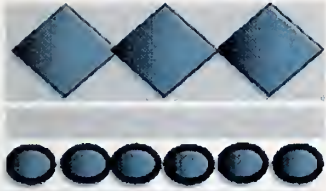
*Breaking Crystal: Writing and Memory after Auschwitz* offers the first multidisciplinary study of the Holocaust's "second generation"—those whose "memory" of the Nazi genocide has been meditated through cultural imagination rather than direct experience.

Edited by Efraim Sicher, *Breaking Crystal* articulates the following questions: Who are the second generation, and why have they come to be so profoundly affected by events they did not experience? How will this

# Books



# Books



generation transmit the memory of the “Final Solution” to their children and into the twenty-first century? How is it even possible to write the story of Auschwitz, which, as Theodor Adorno argued, shattered the very notions of writing, art, and history?

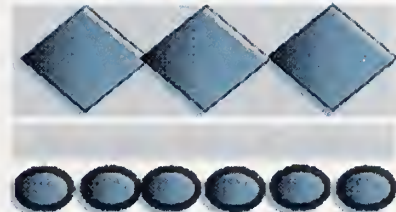
For the contributors of *Breaking Crystal*, “writing” encompasses a wide range of cultural practices, including film and visual art. The study examines representations of the Holocaust as well as the broader impact of the genocide on artistic production in the late twentieth century. Juxtaposing Israeli & American perspectives, the collection includes contributions by both prominent and emerging scholars in such diverse disciplines as history, politics, literature, film, and psychology. *Breaking Crystal* also challenges the appropriations of the Holocaust in contemporary postmodern and political debates, and brings the most recent theoretical apparatuses to bear in addressing complex questions of historiog-

raphy, aesthetics, and language. Here, the Holocaust, emerges not as a monolithic, crystalized event, but as a contested site of ideological struggle.

*Breaking Crystal* promises to make a major contribution to the field of Holocaust and Jewish studies, and it will serve students, educators, theologians and historians as an invaluable reference. For American readers, the collection also offers a rare opportunity to study representations of the Holocaust in contemporary Israeli film, art, and literature.

Efraim Sicher is an associate professor at Ben-Gurion University of the Negev. He is the author of *Beyond Marginality: Anglo-Jewish Literature after the Holocaust* (1985) and *Jews in Russian Literature after the October Revolution: Writers and Artists between Hope and Apostasy* (1995).

# Arts



## Rational Rabbis; Science and Talmudic Culture

By Menachem Fisch  
Indiana University Press 360 pp. \$35.00  
Reviewed by Estelle Hoffman

The introduction and first section of *Rational Rabbis* are inviting. Science as an Exemplar of Rational Inquiry compares study of science to that of philosophy. Menachem Fisch wishes to examine the studies of the two disciplines and seems to decide that they are similar. Jacob Neusner, in his review, disagrees and claims that Judaic ways of thought were different, and further, that Judaism made no contribution to science. Both studies do have the ideal of open knowledge, however.

Greek and Jewish methods of study were similar, influenced by the societies in which their scholars lived. Endless discussions and disputes were conducted, without necessary conclusions. It was the process of study that mattered, not the product. One is reminded of the Socratic way and of Great Books Courses in that tradition.

As Part 2 follows, we are led through detailed discussions

from the various texts of Talmudic literature. The author states that there were always disputes, but not between the sages. He points out that there were opinions on both sides, often between those who adhered strictly to tradition and those he calls antitraditionalists. Fisch says they did not talk face to face.

Most of the tracts he uses as examples are obscure, and his detailed explanations are unclear. The subject matter is not impressive as important to today’s average Jew.

He discusses the Torah as opposed to Halakha, the oral law, and the requirements imposed on Jews by either—or both. There are 37 tractates of the Babylonian Talmud, besides many other texts, and how can they be read without the light of social, political, religious, scientific data of the time of their writing over a span of centuries?

For even the traditional student, interpretation is necessary, but *Rational Rabbis* does not assist this reader, and the extremely scholarly language makes this an unsuitable reading of 200 pages for the lay person, and impossible for one without a background in Talmudic study.



## U.S. Food and Drug Administration Approves Prometrium(R) (Progesterone, USP)

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The first oral dosage form of micronized progesterone was approved by the U.S. Food and Drug Administration. This represents a new option in oral progestogen therapy. PROMETRIUM(R) Capsules is a progesterone synthesized from yams that is structurally identical to the natural progesterone found in a woman's body.

Micronization increases the absorption of progesterone.

PROMETRIUM(R) Capsules received an FDA approval for treatment of secondary amenorrhea. An application is currently under review by FDA for hormone replacement therapy.

Secondary amenorrhea refers to the abnormal cessation of menses in women who would otherwise be menstruating. Progesterone is the female sex hormone responsible for changes in the uterine lining during the second half of the menstrual cycle throughout a woman's reproductive life.

"This is excellent news for women," said Dr. Rogerio Lobo, professor

and chairman, department of obstetrics and gynecology, College of Physicians & Surgeons, Columbia University. "Concomitant use of estrogens and progesterone had a favorable effect on HDL, LDL and triglycerides (compared to placebo). In addition, reports of bloating and fluid retention with micronized progesterone were no different than placebo."

Progesterone plays a key role in female physiology.

"Progesterone has been overshadowed by estrogen, which is assumed by many women to be the most important reproductive hormone in their bodies," said Dr. Robert Rebar, professor and chairman, department of obstetrics and gynecology, University of Cincinnati College of Medicine. "But progesterone plays a pivotal role in women's health and as public health educators, we need to better educate women about this hormone."

Common Side-Effects & Other Important Information

Patients who may be allergic to peanuts, suffer from severe liver disease, or who have known or

suspected breast cancer, or pregnancy should not take PROMETRIUM(R) Capsules. The most common side effects of PROMETRIUM(R) Capsules are dizziness, abdominal cramping, headache, and breast pain.

Solvay Pharmaceuticals, Inc. Women's Health Portfolio  
PROMETRIUM(R) Capsules, licensed for U.S. marketing from Schering Corp. in January 1998, marks the third women's health product licensed or acquired by Solvay Pharmaceuticals since June 1997. This complements the company's flagship products, ESTRATAB(R) (Esterified Estrogens Tablets, USP) and ESTRATEST(R) (Esterified Estrogens and Methyltestosterone) Tablets.

U.S. licensing rights were acquired for ESTROGEL (Estradiol, USP) a topical estrogen gel, and for a combination estrogen/progestin transdermal patch containing 17-beta estradiol/levonorgestrel; both the gel and the patch are currently undergoing Phase III clinical trials.

Solvay Pharmaceuticals, Inc., of Marietta, Georgia, is a research-based pharmaceuticals company, active in the therapeutic areas of women's health, gastroenterology, and mental health. It is a member of the worldwide Solvay Group of chemical and pharmaceutical companies, headquartered in Brussels, Belgium.

Full prescribing information available upon request. Call Sonia Kimm at 212-453-2433.

medical

***What is continuous hormone replacement therapy?***

**Continuous hormone replacement therapy** involves taking hormones every day after menopause, when the ovaries stop making enough of the female hormones **estrogen** and **progesterone**, or after surgery to remove the ovaries.

***Are there different types of hormone replacement therapy?***

Yes. There are different types of hormone replacement therapy. One type involves taking estrogen alone, but hormone replacement therapy with estrogen alone can increase the risk of cancer of the **uterus** (womb) and **endometrium** (lining of the uterus). Adding **progesterin**, a synthetic form of progesterone, to your treatment seems to keep the risk of these two cancers down.

In the past, women taking these two hormones would take estrogen for the first part of the cycle and progesterin during the latter part of the cycle. But this form of hormone replacement therapy may cause bleeding every month, much like having a menstrual period. Many women quit taking the hormones because of this monthly bleeding.

Taking both of the hormones every day throughout the month seems to fix this problem for many women - most women taking continuous estrogen and progesterin therapy quit having bleeding after three to six months.

***How is continuous hormone replacement therapy taken?***

Your doctor will probably start you on the estrogen and progesterin at the same time. He or she will probably start you on a low dose of progesterin to see if you have bleeding on the lowest dose.

Take both pills every day. You don't have to stop on certain days of the months. If you have bleeding, tell your doctor. The dose of progesterin may need to be increased.

***What are the benefits of hormone replacement therapy?***

Hormone replacement therapy can be beneficial in many ways:

- It can reduce your risk of **osteoporosis**, a condition that causes the bones to become porous and thin and more likely to break.
- It can relieve symptoms of menopause, such as flushing, night sweats and vaginal dryness.
- It can decrease your risk of heart attacks.

***What are the risks of hormone replacement therapy?***

As mentioned before, estrogen taken alone can increase the risk of cancer of the uterus and endometrium.

Progesterin can cause tender breasts, fluid retention, swelling, moodiness and cramps. These side effects seem to be less for some women who take continuous hormone replacement therapy. Progesterin may also reduce how well estrogen works to protect against heart disease. Studies are still being done on the use of progesterin.

Generally, women who have had endometrial cancer, breast cancer, blood clots, stroke, unexplained vaginal bleeding or liver disease shouldn't take hormone replacement therapy.

***Are there any signs of problems I should look for?***

Yes. If you bleed after you haven't had any periods for several months, call your doctor. Also call your doctor if you notice any breast lumps or pain, or if you have any questions.

*This information provides a general overview on continuous hormone replacement therapy and may not apply in each individual case. Consult your physician to determine whether this information can be applied to your personal situation and to obtain additional information.*



**Blumenthal Jewish Home**   
**Chai-lights**  
 7870 Fair Oaks Drive - Clemmons NC  
 May 1998

April 23, 1998

Dear Member of the Home:

Many of you have recently received an open letter from a group which calls itself Concerned Members of the Blumenthal Jewish Home. Your BJH Board has been in regular communication with many community members, including those who make up that group, regarding our decision to consider the sale of the Home. There is a thoughtful letter that raises a number of issues which need to be addressed.



Al Herman

It is of great concern to me that their letter leads off with the statement that "It will not take lots of money, time, or effort to stop this catastrophe." Actually, the reverse is the case. Future economic viability of the BJH, thus alleviating the need for a sale, will take money—a great deal of money to provide for the renovations and resident subsidies that are needed. It will take commitment to the BJH through increased individual financial support and increased support from the local Federations. And it will take increased occupancy of the Home—which can only be accomplished with the help of all members in recruiting Jewish residents for the Home. Realism, not wishful thinking, is what is called for in this situation.

Of equal concern is the statement that "... no alternative exists for

present and future BJH residents to enjoy a Jewish environment, to socialize among their own community, to enjoy the comfort they deserve." This is not the case. Proceeds from the sale of the facility would go toward the establishment of the Blumenthal Jewish Home Foundation, a successor to the BJH, that will work to promote quality

health care and an enriched Jewish environment in accordance with Jewish values and beliefs. The Foundation's broader scope will, in fact, allow us to provide services not just to the fewer than 70 Jewish residents residing at our Clemmons facility but also to many other Jewish elderly who reside in North and South Carolina.

While plans for the BJH Foundation are still in the fledgling stage, the Foundation will promote three important goals:

- ! Quality care for all BJH residents, availability of Jewish programs and services for Jewish residents currently living at the Home and future Jewish residents as well;
- ! Quality health care for other Jewish elderly in the service area of North and South Carolina in their respective living situations; and
- ! Programming and special services for the Jewish elderly throughout North and South Carolina.

One objective in the initial stages of the development of the BJH Foundation would be using the Jewish programming already in place at the Home to create a model for use in other nursing and assisted living facilities where there is a significant number of Jewish residents. The model might possibly be in the form of a financial subsidy in return for provision of special services. Another possibility might be Foundation representation on the Board of Trustees of the entity where this subsidy was provided to ensure service delivery.

The Board of Trustees continues to work to inform the membership about the financial realities that the BJH is facing. In exercising "due diligence," Board members have been cast in the role of "bad guys who want to sell our Home" when, in fact, the economic and demographic realities that confront the Home indicate that continuing to operate in the current facility will inevitably lead to a complete failure to serve our Jewish elderly.

Rather than this situation, being one that appeared "out of the blue," the Board has been struggling to resolve this issue and inform the membership of the economic realities for several years. The primary issues remain occupancy rates, reduction in the Home's Jewish population, shrinking reimbursement, and fewer private pay residents. Many families of our Jewish elderly are reluctant to take advantage of our assisted living and nursing home services because of the distance to Clemmons from their families and local communities. For example, currently there are 28 Jewish Greensboro residents living in retirement communities, 15 residents in assisted living facilities, and 11 residents in nursing homes, all in

Greensboro. A very similar situation exists in Charlotte and elsewhere.

Occupancy trends are down nationwide and are expected to continue to decline. Many Jewish affiliated assisted living and nursing home facilities have been sold in the past five years or are on the market including homes in Louisville, Baltimore, Providence, Detroit, and New Orleans. In addition, while North Carolina continues to draw well as a retirement destination, it is the areas of Asheville, Charlotte, and Chapel Hill that are attracting significant numbers, not Clemmons. The sale of the Home and the establishment of the Foundation would bring an enriched quality of life to many more of our beloved family. With these funds, the Board believes that it will be able to fulfill the mission of the Home, to provide a caring environment based on Tzedakah for the Jewish elderly in all areas of North and South Carolina and not just those patients whose loved ones live near Clemmons.

No final decision has yet been made by the Board with respect to this matter and no action will be taken on the sale of the Home without membership approval. Until you have been given all of the facts and information, we respectfully request that you withhold judgment on these important issues so that an intelligent decision which is in the best interest of all the Jewish communities in North and South Carolina can be made.

If you have specific concerns, I hope you will call me and talk to me about them. In closing, I want to reiterate that, whatever our course, we will not abandon our Jewish elderly who are currently residing at the BJH. I will be keeping you updated as this process continues.

Sincerely,  
Al Herman,  
President-Board of Trustees



April 23, 1998

Dear Friends:

As a member of the Board of Trustees of the Blumenthal Jewish Home for the Aged, I have been an active participant over the last few years as the Board looked at the question of how best to meet the service needs of the elderly Jewish population of North and South Carolina. The ultimate decision to recommend the sale of the Home to the BJH membership was the most difficult and controversial decision of my Board tenure. However, after considering all of the factors, I believe without a doubt that the Board made the correct decision.

Much has changed since the Blumenthal Jewish Home was built in Clemmons some thirty years ago. The health care and long-term care environment has undergone a dramatic change in the past several years. HMOs now dominate the medical insurance industry and virtually dictate the delivery of medical care. Within a matter of years, HMOs and their counterparts will also control the fee structure and delivery of long term care. Single ownership assisted living and skilled care facilities such as the BJH will have a bleak future when trying to compete against the large regional and national "conglomerates." It reminds me of the small "mom & pop" retail stores which once thrived in every community.

Not only has the health care environment changed drastically, but the needs and preferences of our Jewish elderly have changed as

well. The void in quality nursing care for which BJH was built to provide for Jewish elderly no longer exists. Congregate care facilities offering independent living, assisted living and/or skilled nursing care have grown in popularity and are now available in great numbers within every community across the Carolinas. As a matter of fact, I believe the number of assisted living beds across the state has more than doubled in the past two years.

Families now have far more local options today.

Parents are opting to stay in their home cities to be closer to their family and friends rather than move to the Home. Many of our elderly avoid the disruption of relocating to Clemmons until they are forced to do so for financial reasons. My mother is a perfect example of the trend toward local preference. When my father died in 1994, my mother decided to move from Asheville to be closer to either her son in Greensboro or her daughter in Charlotte. She did not wish to move to Clemmons and be 50 minutes from her son or 90 minutes from her daughter. She selected a retirement community in Charlotte, which offers the full continuum of care. She does not plan to move to BJH but wishes to progress through the continuum of care options offered at her new home facility in Charlotte.



Michael Schifman

She represents the growing trend among our Jewish elderly. In most communities across the Carolinas, the Jewish elderly staying in their

*Continued on page 34*



# High School's Holocaust Studies Prompts Gift to BJH

Students in Ms. Laurie Schaefer's 10th grade class at Mt. Tabor High School in Winston-Salem turned a learning project into a tangible resource. Learning about the Holocaust as part of their English studies became a multi-dimensional activity for these 10th grade students. Their Holocaust studies wove together the writings of Shakespeare's Merchant of Venice with the poignant words of Eli Weisel's Night, formed the background for a trip to the Holocaust Museum in Washington, DC and inspired the artistic creation of three striking quilts representing the students' feelings. Each student contributed one of the painted and appliqued squares which when sewn together gave form to the knowledge the students had gained from their studies and became a tangible reminder of this tragic time in our history. Wishing to also present a tribute to the memory of the Jewish Holocaust victims the students decided to raffle the three quilts at their school and chose to donate the proceeds to the Blumenthal Jewish Home. BJH is proud to be the recipient of the Mt. Tabor students thoughtful and creative efforts and of Ms. Schaefer's inspirational teaching.



(above & below) Proud students at Mt. Tabor High School in Winston-Salem, NC, display the quilts they created as a result of their Holocaust studies; the quilts were raffled and the proceeds donated to BJH at a program held at the school.



(left) Sue Clein is seen with the "check" presented by the students during the Holocaust program held at Mt. Tabor High School.

**BJH**  
Chai-lights Editor  
Sue Clein



# BJH BRIEFS

## BJH Goes Around the Globe

A trip to New Orleans was in order for a taste of Mardi Gras on February 24th. The Dixieland Band, playing New Orleans jazz, had the crowd in the Commons rocking, with toes tapping and hands clapping. The trip south had begun earlier in the day as Glen Jordan, Director of Dining Services and a boy from the Bayou country himself, set the mood for the day with a lunch of chicken and sausage jambalaya topped off with pecan pie for dessert. At the Mardi Gras party in the afternoon residents were treated to a famous New Orleans specialty; they enjoyed Glen's Bananas Foster before heading back to colder climates.

The sounds of the Greek Islands were in the air at both the January and March birthday parties at BJH. A Greek musician, Chronis, more recently from Greensboro, stirred our wandering souls with his strumming of the Bazouki. Residents enjoyed this double treat by Chronis and were delighted to double their pleasure with this encore performance by a talented musician. This musical side trip to Greece had bodies swaying while our thoughts traveled to blue skies, turquoise water and white washed buildings.



*Is that Jeannette Freund, (left) and Eva Kaplan behind those masks? They are getting into the Mardi Gras spirit with social worker, Tanya Beckerdite, who is a native of Louisiana.*



*The Dixieland Band brings the exciting sounds of New Orleans jazz to the BJH residents.*

*(bottom left) Chronis, a musician from Greensboro, brings the soulful sounds of Greek music to the BJH birthday party. (bottom, right) Dr. Miriam Schmerler, direct from the land of Persia, arrives at BJH for the celebration of Purim.*





# Calendar Highlights May

# 1998

1. Catholic Mass, with Holy Family Church, 10:00 a.m., Friendship Room.
1. Travelogue and Library Books, with Forsyth County Library, 10:30 a.m., Individual Units.
3. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
5. Homewide Birthday Party, with Greensboro Volunteers, 1:30 p.m., Commons Auditorium.
8. General Store, 10:00 a.m., Mansion Library.
10. Parents Day Brunch, 12:30 p.m., Commons Auditorium.
12. Leave for VFW Hall, Senior Citizens Luncheon, 10:00 a.m.
12. Resident Council Meeting, 2:00 p.m., B-1 Dining Room.
15. Mayfest - Activities in courtyard all day, 10:00 a.m. - 4:00 p.m.
17. Brenner Concert, 2:30 p.m., Commons Auditorium.
20. Leave for Greensboro, Starmount Country Club, 10:30 a.m., Fair Oaks Lobby.
21. News and Views, with Leonard Clein, 2:30 p.m., Friendship Room.
24. Card Club, 3:00 p.m., Upper Commons.
29. Leave for Winston-Salem, Hanes Mall Shopping, 9:15 a.m., Fair Oaks Lobby.
31. Eve of Shavu'ot services, 6:15 p.m., Synagogue.



*Making masks and eating hamantaschen are part of the fun of celebrating Purim at BJH.*

A trip to the old country and a step back in time became the journey when the Temple Preschool joined BJH residents for the Purim celebration at the Home. The preschoolers costume parade led residents back to the land of Persia and the days when kings and queens reigned; Haman along with a few modern day monsters also joined the festivities. With music, masks and memories Purim becomes a special place to visit and to bring out the child in all of us for a short while. To everyone's delight Hamantaschen, a favorite holiday delicacy topped off the treats for the day.



*Dr. Miriam Schmerler leads residents in a mask making project as part of the Purim celebration.*



*Residents enjoy the music of Chronis during the March birthday party.*

# Millie's Musings

Printed in the March issue of the Times Outlook was a letter from a resident of the Blumenthal Jewish Home. She spoke of the many occasions provided by the Recreation Department "to keep her mind stimulated and prevent cabin fever". Spring Celebration on March 19 was one of those days. This event, hosted by the North West Piedmont Council of Governments Area Agency on Aging and the Winston-Salem Recreation Department, was a day long carnival of games and entertainment. Residents could play bingo, putt-putt, ring toss, penny pitch and horse shoes and win prizes. Each resident received a hat made of balloons and a polaroid picture as a remembrance. There was a petting zoo with baby chicks, bunny rabbits, snakes, a donkey, llamas and a hedgehog. At craft booths residents could exhibit their skills; square dancing provided much foot-tapping and music from the band was a treat to listen to.

The BJH residents with the help of the recreation therapists had created a large banner to display to represent the Home at the celebration. Under this banner the volunteers, staff and residents gathered for a delicious lunch and a chance to rest their feet. The climax of the day was the relay race in which staff and volunteers participated. The members of the BJH team, volunteers Susie, Dan and Steve Michael and Amy Lamy came through with flying colors while the audience laughed and cheered them on. Everyone left for home with a bag full of goodies and huge smiles on their faces.

One of the greatest benefits of this outing is the rapport established be-

tween the residents and our volunteers; such events would be impossible without the positive responses and attitudes of the volunteers. Our thanks to Jessie and Jim Brock, Gail Citron, Amy Lamy, Susie, Dan and Steve Michael, Catherine Smith, Vivian Perlmutter, Rebecca Schwartz, Lena Wall and Pam Wolfman.

Each month there is at least one time when a large group of volunteers is needed to assist the residents on an outing. Call Millie Slatkoff at 336-766-6401, ext.471 to talk about going to the Hanes Mall Shopping trip.

*above: Volunteer Susie Michael gives Herman Nove an assist at the Spring Celebration. right: Volunteer Amy Lamy and Fair Oaks resident Saul Gottlieb have a good time playing the games at the celebration at the Fair grounds.*



*Playing Bingo is one of the popular activities at Spring Celebration; pictured from the left are: volunteer Gail Citron, Fair Oaks residents Fay Simon, Hannah Ackerman and Hilda Oppenheimer and volunteer Rebecca Schwartz.*





Continued from page 29

local communities is far greater than the number of their counterparts who have relocated to BJH in Clemmons. National and regional projections indicate that this trend of choosing the local option will not only continue but also will accelerate.

The establishment of the BJH Foundation, upon the sale of the Home, will enable us to serve a larger percentage of the nearly 4,000 Jewish elderly, like my Mother, by providing funding for Jewish programming and services in their home communities. The Foundation will allow the BJH to better fulfill our mission by providing quality, life-enriching services not only to the 70 or so Jewish BJH residents but also by reaching out to our Jewish elderly across the two Carolinas.

By recommending the sale of the Home and creation of the Foundation, we have not and will not forget our obligation to the existing residents at BJH. The Board recommended the sale not based on the Home's current financial condition but on the dramatic changes, which will impact the long term, care environment in the near future.

If you have specific concerns about the proposed sale of the Home, I hope you will call and talk to me about them. As a member of the BJH Board, I believe we must be both fiscally and morally responsible to achieving the fulfillment of the vision set forth over thirty years ago.

Sincerely,  
Michael Schifitan, Treasurer  
Board of Trustees



(left) Herman and Rose Nove take a close look at the animals with volunteers Steve and Susie Michael.

(below) Irene West takes in the celebration with volunteer Pam Woldman.



# SPRING CELEBRATION

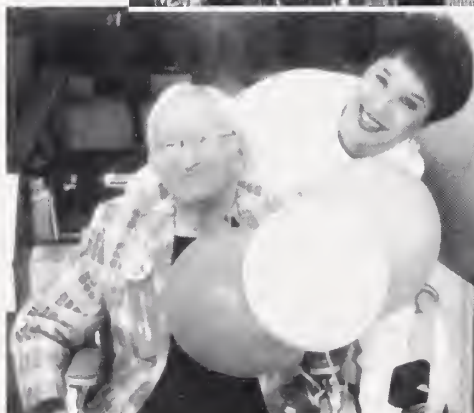


Food, Fun,  
Friendship and  
a Youthful  
Spirit  
Guarantee a  
Good Time!



(middle left) Dorothy Rogat is surrounded by youngsters who are helping at one of the game booths at the celebration.

(above right) Residents, on the BJH bus, are all smiles as they leave for home filled with prizes and good memories.



(bottom left) Jack Tenenbaum is ready to ride the chair lift onto the BJH bus with a helping hand from Gail Ruthfield, Recreation Therapist.



Recreation therapists Gail Ruthfield, Afreida Roach and Sally Terreni stand by the BJH banner on display at the celebration. "Hands on Caring" is the hallmark at the Blumenthal Jewish Home where residents are always in good hands with our dedicated staff.



Vivian Perlmutter, a volunteer from Greensboro, and Flo Sag check out all the activities together at the Spring Celebration.

### HAPPY BIRTHDAY

MAY

- Ila Bailey
- Iva Bottoms
- Vera Fox
- Nettie Ladd
- Lottie Maienthau
- Bea Mandel
- Sue Michielutte
- Anna Passman
- Anna Schleicher
- Therese Schwartz
- Doris Sink

## BLUMIES GIFT SHOP

Announces New Sunday Hours  
1:30 - 3:30  
Every other Sunday

Volunteers Sandi & Mike Appel welcome you!

"Blumies is Blooming  
with Great Gifts  
for all occasions!"



Stop in and see our beautiful spring selection

Shop Hours  
Tues. 12-4 pm  
Fri. 3-5 pm

Visit Blumies at BJH-  
Give the gift that gives twice.

### IN MEMORY OF

We mourn the loss of:

Louise Brown  
Laura Sparks

May their cherished memories  
bring comfort to their loved ones.



# Staff Notes Employees Recognized for Years of Service

BJH staff who celebrated anniversaries of employment during 1997 were recognized and honored at a festive awards dinner on March 20th. The delicious dinner was held in the living room of SECCA (The SouthEastern Center for Contemporary Art) in Winston-Salem and was catered by Charles McIntire, former chef at BJH. Individuals celebrating five, ten, fifteen and twenty years of employment with BJH received special gifts in recognition of their dedicated service to the Home. Family, friends and supervisors attended the dinner with the staff who were being honored. The honorees were praised both by their supervisors and by Executive Director Seth Levy, who conducted the awards program. President of the BJH Board of Trustees, Al Herman, who attended the dinner with his wife Sheila, also expressed thanks to the staff for their dedication to the Home. Employees were recognized and thanked for their commitment to the Home as they were presented awards for their years of service to BJH.

Long term employees who received gifts marking their special anniversaries with BJH are: Bonnie Ayers, Director of Personnel, Carolyn Bright, CNA B 1, Marie Doty, Housekeeping/ Laundry Supervisor and Esther Peay, Diet Technician, each for 20 years of service; Libby Carter, Unit Manager B 1, for 15 years of service ; Jane Brown, CNA B 1, Jesse Clawson, Maintenance, June Ireland, CNA B 1, Evelyn Jones, CNA Fair Oaks and Jean Moore, RN B 2 for 10 years of service.

Employees receiving five year pins were Peggy Bridges, Director of Staff Development, Lillie Glen, CNA Fair Oaks, Janice Grimmett, Dietary Aide, Jennifer Long, LPN B 1, Joyce McBride, LPN A Wing, Faye Simmons, Laundry, Sally Terreni, Recreation Therapist and Billy West, Maintenance.

Blumenthal Jewish Home is extremely proud of the high retention rate of its staff. We appreciate their ongoing commitment to providing the highest quality of service to the residents within a caring environment.

**HAPPY ANNIVERSARY**  
Congratulations to the following staff members who celebrate anniversaries of employment in

- MAY**
- 21 years  
Esther Peay, Dietary
  - 18 years  
Vicki Brown, LPN
  - 15 years  
Phillip Money, CNA
  - 13 years  
Patsy Petree, Director of Nursing
  - 10 years  
Lois Slater, CNA
  - 9 year  
Genevieve Yankus, Dietary
  - 8 years  
Virginia Martin, CNA
  - Afredia Roach, Director of Activities
  - Martha Smiley, RN
  - 5 years  
Winnie Harris, CNA
  - 3 years  
Olia Walters, CNA
  - 2 years  
Rory Blackwell, Housekeeping
  - 1 year  
Frances Garrard, Social Services



*Carolyn Bright,  
CNA B-1*



*Marie Doty,  
Housekeeping/Laundry Supervisor*



*Esther Peay,  
Diet Technician*



Rose Finkelstein enjoys the sunshine of the BJH courtyard on an early spring day with her daughter and son-in-law, Sylvia and William Torchinsky of Greensboro.

# WISH LIST

Item	Price
Single Section Roll-In Refrigerator	\$3,000.00
Food Processor Hobart #FP100	\$1,600.00
Food Processor Hobart #FP61	\$1,500.00
Special Holiday Concerts, e.g. Chanukah Party, Sukkot Celebration and Mayfest	\$1,000.00
Pan Rack ADE 1818/KDA	\$ 200.00
Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
Koss Personal AM/FM Stereo Cassette Players	\$ 90.00

We invite you to help us purchase these items. If you are interested, please send your check to:

The Blumenthal Jewish Home  
7870 Fair Oaks Drive  
Clemmons, NC 27012

If you have any questions, please call Seth Levy at (336) 766-6401.

We shall provide appropriate recognition for the items which are purchased.



## The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012



# Temple news

## Beth Israel Synagogue Asheville NC

By Lillian R. Wellisch

## BET SEFER AND FAMILY EDUCATION NEWS

**BIG EVENT ON APRIL 5:** The Pesach Fair on April 5 was for everyone. Robin Landsman was in charge of the event.

## PRAISE FOR OUR BET SEFER STAFF:

Todah Rabah to all of our wonderful staff this year. Not only do they devote their Sunday mornings as well as preparation time during the week, they also deeply care about our children and teach them creatively to deepen their Jewish knowledge. Please remember to give these folks your thanks! Our teachers: Laurie Chess—Alef I, Carmina Shuman—Alef II, Leticia Brockman—Gimmel, and Golda Trantham and Andy Deutsch—Daled.

Of course, it is our assistant teachers that are a key element in keeping Bet Sefer running smoothly. Thanks to Abby Miller—Alef I, Amy Joyce—Alef II, Margaret Teich—Gimmel, Liliانا Landsman—Family Ed, and Nicole Siegel. The

latter two are helping as their post-Bat Mitzvah service project. A personal thanks from Sara Birnham to Nicole, who has been her assistant. She has been incredibly flexible, going wherever she has been needed.

As always, ongoing gratitude to Robin Landsman for her work as Family Education programming, to Bob Deutsch and Billy Jonas for music, to Debi Miles for field trip and Temple/Shul events, to Golda Trantham for her assistance, and to the Rabbi for his help and advice.

**APRIL AND MAY CALENDAR:** April 5—Pesach Fair, May 3—Community-wide Yom HaAtzmaut (Independence Day) Celebration, and May 17—Closing Ceremony followed by pot-luck at Weaver Park.

## BETH ISRAEL MEN'S CLUB

### REPORT ON THE RESISTANCE AND RESCUE EXHIBIT AT THE JCC

Denmark heard the Nazi demands, recognized the evil, made the decision not to become a party to this evil and saved just about

ALL of their Jewish citizens. This is the story that this exhibit told. Visitors to the exhibit could have viewed the photographs and read their related texts. However, the Men's Club was given two great advantages. . . Art Green and Debi Miles. Art and Debi have specific insights into some of the background behind many of the displays and they eloquently shared this with the Men's Club. Art's insights came as a result of a long-time Danish friend who had lived during these times and shared his experiences with Art. The Men's Club send a hearty thank you to Art Green and Debi Miles for this every moving experience.



## YOM HASHOAH

The 27th day of Nissan was the day on which Jews throughout the world formally recall the six million Jews in Europe who were tortured and murdered during the second world war just because they were Jews. In addition to the six million Jews, Germany also murdered millions of Christians, gypsies, homosexuals, and dissidents who were caught up

in this extermination frenzy. Our joint community service was held on Wednesday, April 22, at 7 p.m., at Temple Beth HaTephila. The guest speaker was Susan Siegel, Principal Deputy Director of the U.S. Department of Justice Office of Special Investigations. Her topic was "Fifty Plus Years After the Holocaust: A Measure of Justice." Also speaking very effectively was Father Charles Taylor of St. John's Episcopal Church. The combined choirs of St. Mark's Lutheran Church and Congregation Beth HaTephila, with Bonnie Richard, choir director and David Cohen, organist, were also on the program. The Men's Club distributed Yom HaShoah Memorial Candles to all members.

## KOSHER FOR PASSOVER WINE AND CHEESE PARTY

On March 22, the Men's Club, in conjunction with the Wein Haus, sponsored a Kosher for Passover Wine and Cheese party. It was held at the Savoy Restaurant. We heard presentations on the history of wine, wine-making technology, and wine selection criteria. We also had the opportunity to taste wines and, if we chose, to order.

**MEN'S CLUB SHABBAT**

April 24 and 25 featured the Men's Club Shabbat and the Bar Mitzvah of Genya Fridlyand. This Bar Mitzvah was especially note-worthy and heart warming because Genya and his parents came here approximately nine years ago and Genya was four or five at the time. He spoke so beautifully about his parents and his life and Russia and what it meant to come here. The Men's Club Shabbat was a wonderful occasion. Todah Rabah to Bill Abramson and Barry Landsberg.

**CAMP RAMAH DAROM**

Representatives from Ramah Darom were present on April 23 at the Synagogue to talk about Synagogue Retreats, Senior Programming, Passover Retreats, Young Adult Activities, Family Camps, Children's Summer Camp, Summer Jobs, and LTI Training.

*THE CENTER FOR JEWISH STUDIES AT UNCA AND THE OFFICE OF INTERNATIONAL PROGRAMS PRESENTED "VOICES OF SURVIVAL"*

This was a talk by Ken Jacobson at the Humanities Lecture Hall at UNCA about the Holocaust and the concealment and recovery of Jewish identity.

Ken Jacobson is a writer

and editor living in Washington, DC. His book, entitled "Embattled Selves," the Atlantic Monthly Press, is an investigation into the nature of identity through oral histories of Holocaust survivors. Mr. Jacobson interviews over two hundred native people in six European cities for this book. His interviews are now in the permanent collection of the U.S. Holocaust Museum.

**WOVEN YOUTH NEWS**

The month of April was absolutely jammed packed, Jessica Hedgepeth reports. On April 8, during the week of Pesach, Woven Youth held its annual Pesach Seder. April 22 was a very busy night. "On this night," Jessica says, "we had a Leadership Program to prepare and educate our youth for leadership in the Youth Group. After the Leadership Program, we had our Yom HaShoah program. April 28 was our Pot Luck Dinner. While we ate, we listened to Shirley Kaufman, our guest speaker."

**CONTEMPORARY DISNEY—A MUSICAL TREAT FOR THE WHOLE FAMILY**

This program was held on Sunday, April 19, at the JCC. We heard selections from "The Lion King," "The Little Mermaid," "The Hunchback of Notre Dame," "Pocahontas,"

and "Oliver and Company." The program was performed by the Midday Musical Troupe, featuring John Hall and Susan Wadopian.

**MIRIAM'S CUP FOR PASSOVER**

Women from Beth Israel and the JCC co-sponsored the event at FIRED UP on Wall Street on April 1. Attendants chose from either clay or glass to have it ready the first night of Pesach.

**ISRAEL AT 50 AT JCC**

Of the exhibit of Israel's 50th in the showcase, Israel's declaration but Arthur Szyk, was particularly interesting. The JCC also had buttons and t-shirts for Israel's 50th birthday.

**FAMILY EDUCATION**

Family Education sponsored a two-part workshop on "The Spirit of Shabbat." The participants expressed interest in future workshops on various topics.

**"WEDDING DAYS: WHEN AND HOW GREAT**

**MARRIAGES BEGAN" BY SUSAN J. GORDON**

On Sunday, April 26, at 10:30 a.m., we were privy to a delightful talk by

author Susan J. Gordon, who is the daughter-in-law of our own Joe Gullotta. She revealed surprising humorous, passionate, and romantic details about the courtship and marriages of extraordinary couples. She had a book signing following her lively entertaining talk.

**PERSONAL TESTIMONY OF THE HOLOCAUST**

On April 26, Walter Ziffer gave us his own account of what happened to him during the Holocaust. As always, all were intrigued and interested by his personal recalling of this event.

**"ROOTS IN THE AIR," A READING AND TALK BY SHIRLEY KAUFMAN**

This program was held on Tuesday, April 28, at the Owen Conference Center, UNCA and sponsored by the Center for Jewish Studies at UNCA.

Growing up in Seattle and living in San Francisco, Shirley Kaufman

has made her home in Jerusalem since 1973. She is the author of seven books of poetry, including "Roots in the Air," new and selected





poems (Copper Canyon Press, 1996). "Her poems flourish in the spaces between what is familiar and unfamiliar, between life in Israel and life in the United States, and in those moments when the differences between Palestinian Jews, mothers and daughters, history in the immediate moment, play themselves out. Her poems evoke what it means to value one's roots, yet not to be rooted, speaking beyond the individual immigrant's experience to a large global interconnectedness" (Roots jacket copy). Also a translator, Kaufman is a translator of Abba Covner, the late Israeli poet, who was a leader of the Partisans of Vilna. In this presentation, Kaufman read her original work and talked about the impact Jerusalem and Israel have had on her work and life. This program was co-sponsored by the Western North Carolina Jewish Federation.

**MEMBERSHIP**

We are delighted to welcome our new members Janet and Jud Rietdorf.

**Temple Beth HaTephila Asheville NC**

By Marjorie Schachter

**THE SATURDAY MORNING FRIENDSHIP GROUP** met on March 14 in Unger Hall.

The subject of discussion was a remarkable book by Rabbi Lawrence Kushner called *God Was In This Place, and I, I Did Not Know.* "One of the book's memorable lines is "The world is full of God," certainly a neat combination of poetry and conviction. Allen Abrams skillfully led the discussion. Refreshments were provided by John and Shirley Berdie.

More on the February 14 meeting of the group, the focus of which was "*The Tent-Peg Business: Some Truths About Congregations,*" also by Lawrence Kushner. Leah Karpen reviewed the occasion, noting "some truths which emerged:

The congregation belongs to its members, not to the Rabbi. Membership in a congregation makes possible three kinds of primary Jewish acts: communal prayer, good deeds and study.

Thanking people for deeds they do for the congregation is a value in itself. Creativity is stimulated if people do not need

permission to initiate anything. And more. . ."

**THE SISTERHOOD**

honored new members at a special luncheon on March 16 in Unger Hall.

A history of the Temple building and the Temple itself was part of the program.

Quoting from the March Temple Bulletin: "Sisterhood presented a February program on Women Look at the Torah, a study session planned to help women read and comment from their unique viewpoint on Torah. A copy of "Beginning the Journey," the new commentary that is being compiled by the Women of Reform



Judaism and which was used as a study guide, will be presented to the Temple

Library. It is hoped that congregants will check it out and see why this is such a special publication."

**THE BOOK DISCOVERY PROGRAM** team has been proceeding at top speed, reports program chair Hilda Pozner. She thanked Pat Sweid

and Vita Marks for joining her in her efforts, and also thanked Gloria Miller for helping prepare more than 1000 books for delivery to eleven different agencies. She also expressed her gratitude to Carolina Day

School for donating nearly 1000 books to the Program.

**FROM THE RABBI'S**

**STUDY** in March came an amazing

communication strongly influenced by the spirit of Purim. A whole pageful of something that looked like Latin, sort of, and if read aloud sounded like Latin, sort of, but turned out to be pure Ratner.

You will call it double-talk or pig-Latin, but that wouldn't be Kosher. Goat-latin, maybe. The Rabbi might now be known as, in addition to his many other distinctions, the Danny Kaye of the bima. (If you're not old enough to remember Danny Kaye, he was, among other things, the ace double-talker of all time.)

**THE PURIM SERVICE,**

following the wonderful, as usual, catered dinner by Dennis Pitter, started out with the Rabbi on the bima in full surgical dress and his assistant Susan Ratner, also appropriately attired for the o.r. They both operated successfully on everyone's funny bone, and everyone went home



smiling.

**AN EDITORIAL PAGE**

has been added to the Temple Bulletin, giving members the opportunity to express their ideas and opinions in print. The page first appeared in the March issue, and contained an editorial headed "Is Torah Study for Us?" and a Letter to the Editor on the subject of appropriate clothing for attendance at Temple services, both by Leah Karpen.

**ISRAELI FOLK DANCING WITH SUSAN RATNER**

was going strong as of late March. Everyone's always invited to join in. . . Once people see Susan do it, for sure they want to do it too. It's great fun—and great exercise too.

**A SPECIAL PROGRAM—"CHILDREN AS SOLDIERS"**

was arranged by Leah Karpen and sponsored by the Temple on March 17. Keynote speaker was Derek Kayongo of Uganda, director of the Southern Africa Peace Education Program of American Friends Service Committee of Atlanta. Co-sponsoring organizations were African Studies Program at UNC-A, Amnesty International Chapter at UNC-A, Swannanoa Friends Meeting, United Nations Association—WNC Chapter, Women's International League for

Peace and Freedom—Asheville Branch, World Federalist Association—WNC Chapter, and the YWCA of Asheville.

**PARENT TO PARENT**

for Temple members who are also parents of children from newborn to 25

years old is a new social program, which includes dinner and

dessert. The first session was held on March 22 at the home of Candy and Michael Friedman.

**THE RELIGIOUS SCHOOL**

activities in March included Mommy, Daddy and Me observance of Tu Bishvat with a special service, making Shabbat Candle Hats, leading the Shabbat Candle Blessing, lighting and singing. The kindergarten and first grade continued learning about Abraham.

**AWAY WITH THE FOOD TAX.**

. . . Rose Rose and Rabbi Ratner asked the Congregation to support the successful efforts of the League of Women Voters to reduce the food tax, and totally

eliminate it by the year 2000.

**IN THE NEWS** on the first business page of the March 19 Asheville

Citizen-Times an article about the area's small business leaders listed nominees for Small

Business Leader, to be announced at the Chamber of Commerce's annual meeting on June 9. In the Over 15 Employees category were listed Jerome Dave of Dave Steel

Co., and Rachel Smith and Joe Karpen of Karpen Steel Custom Doors & Frames. On March 20, Sam Shermis' commentary appeared in the headline "Today's textbooks are exceedingly dull," leading students to failure. He says computers may be the cure.

**MAZEL TOV** to Alison Berkey and Frank Gilreath on their marriage on March 7.

**A WARM WELCOME** to new member Hubert deJong.

**Temple Israel Kinston NC**

On March 13 a wonderful

covered dish was held at the temple in celebration of Purim. Several of the younger members of the congregation were dressed as Queen Esther and her cousin Mordecai. The temple decorations added a special festive atmosphere. After reading of the megillah by the rabbi and a round of singing the holiday was concluded with a Purim shpiel presented by the religious school. All of whom exhibited thespian qualities of the highest regard.

On April 5 the religious school held its annual model Seder. We were treated to a special treat with the addition of sephardic variation to some traditional foods. The story of Passover and the symbolism of Passover were shared with both students and parents alike. A luncheon accompanied the service as well as some delicious desserts. The favorite activity amongst the students was the search for the afikomen.

On April 15 videotape on the life of David the Adult Education class viewed titled "Greatness and Passion".

**News**

We would like to take this time to wish Emma Kass a speedy recovery from an illness and hope that she will be able to return home as soon as possible.





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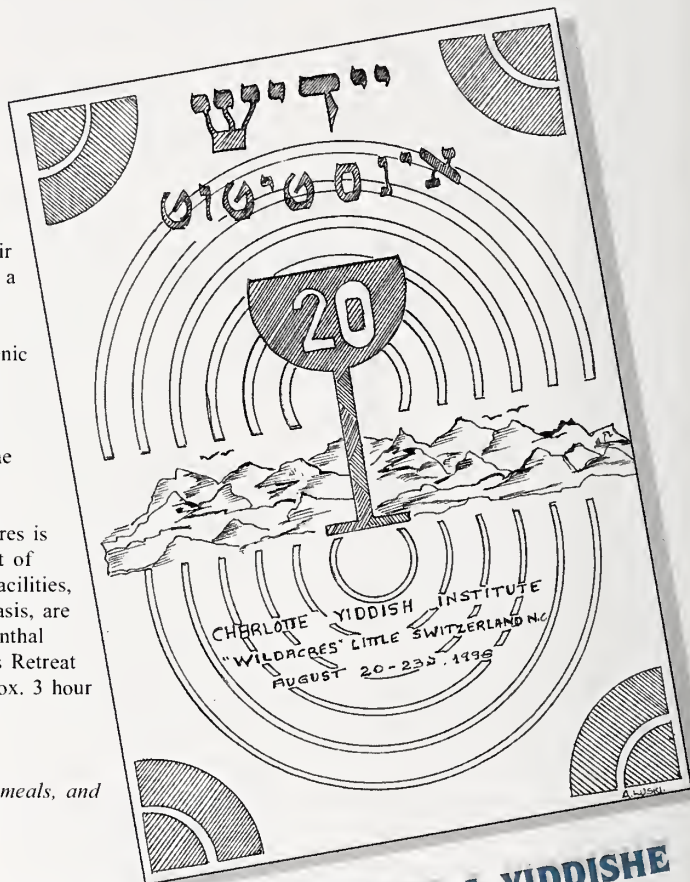
### Cancellation Policy

Full fee will be refunded if cancellation is made prior to July 29, 1998. An administration charge of \$50 will be charged on all late cancellations.

### Transportation

Directions for travel to Wildacres by auto will be sent upon receipt of reservations. Bus transportation available from Charlotte Airport to the Wildacres Retreat (approx. 3 hr. drive) on August 20. Cost is \$50 roundtrip per person—please include with registration. Bus will depart from Charlotte airport at 1:30 p.m. on August 20 and will arrive at Charlotte airport at approximately 4:00 p.m. on August 23.

**THE CHARLOTTE YIDDISH INSTITUTE** is open to men and women knowledgeable in the Yiddish language and dedicated to enhancing their understanding of Yiddish in a culturally stimulating, heymish atmosphere. Enjoy nature walks and scenic splendor at the Wildacres retreat, a mountaintop conference center of 1400 acres set in the heart of the Blue Ridge Mountains of Western North Carolina, elevation 3300 ft. Wildacres is dedicated to the betterment of human understanding. Its facilities, operated on a non-profit basis, are administered by the Blumenthal Foundation. The Wildacres Retreat is located 112 miles (approx. 3 hour drive) from Charlotte.



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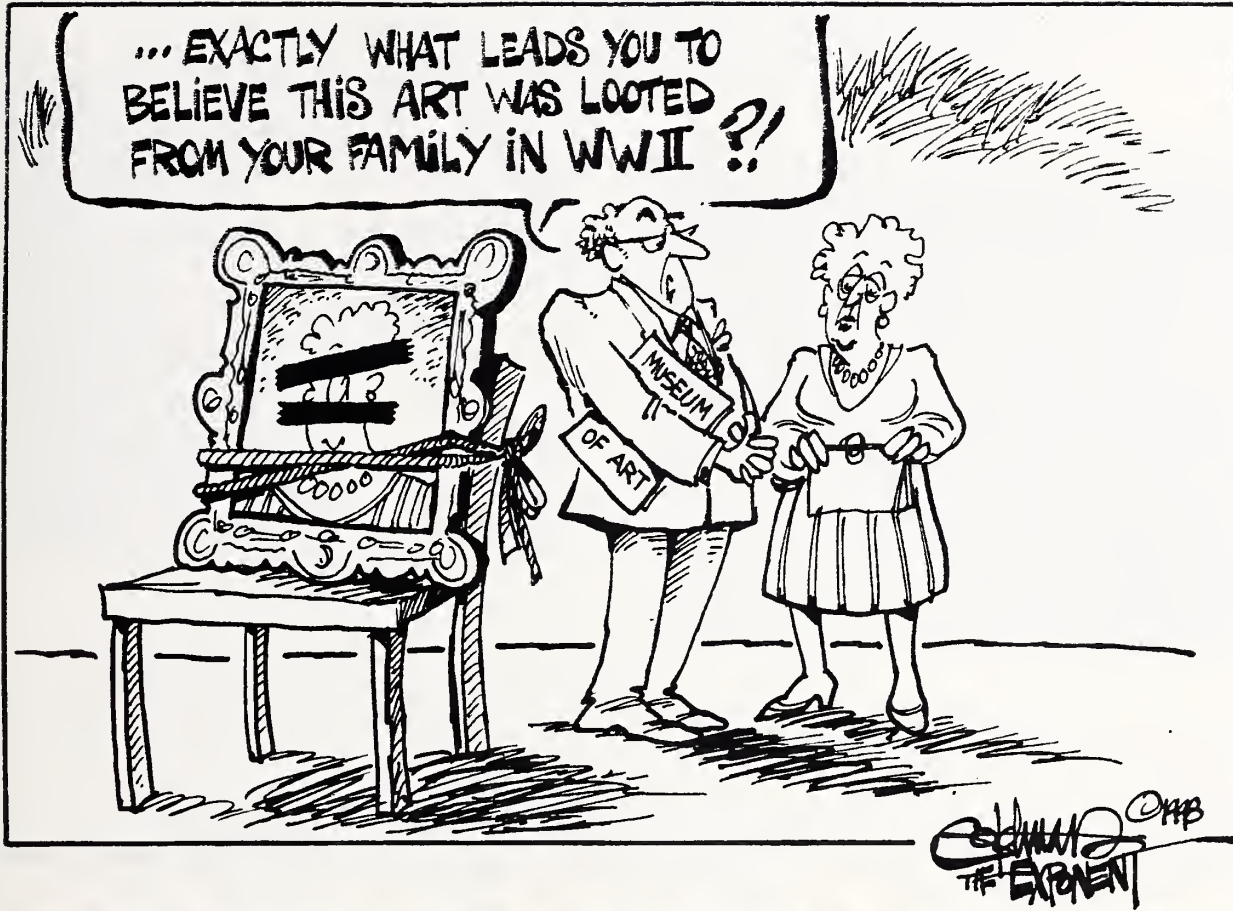
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# personals Oxman - Satsky



Allan and Marcelle Oxman of Charlotte, NC are pleased to announce the engagement of their daughter, Shelly Rence to Brian Evan Satsky, son of Howard and Lyn Satsky of Raleigh, N.C.

The future bride is the granddaughter of Jules and Rence Buxbaum of Charlotte and Jerry and Sonia Oxman of Atlanta. Ms. Oxman graduated cum laude from the University of Georgia and received a masters of education from Georgia State. She was a member of Delta Phi Epsilon Sorority. She is employed as a reading recovery teacher in Fulton County, Georgia.

The future bridegroom is the grandson of the late Harry and Fannie Satsky, formerly of Fayetteville, NC and the late Al and Sara Rothstein, formerly of Raleigh. Mr. Satsky graduated from the University of Georgia

with a bachelor of arts degree. He was a member of Alpha Epsilon Pi Fraternity. He is a partner of Steelmart, Inc. in Norcross, Georgia.

The couple plans a June 28, 1998 wedding at Temple Israel in Charlotte, NC. Brian and Shelly will reside in Atlanta, Ga.





## The Ecumenical Institute Honors Rabbi Leo and Estelle Hoffman

By RUTH GOLDBERG

*The Ecumenical Institute of Wake Forest University and Belmont Abbey College honored Rabbi Leo and Estelle Hoffman at the eighteenth annual Cuthbert E. Allen Gratitude Dinner on June 7, 1998 at Belmont Abbey.*

The Reverend Doctor John William Angell presented a plaque to the Hoffmans in gracious recognition of their contribution to the cause of humanism. Leo and Estelle have led many interfaith activities at Wildacres Retreat under the sponsorship of the Greater Carolinas Association of Rabbis. Leo is Interfaith Director of the Association. A retired Rabbi and lawyer, Leo chaired the Eleventh National Workshop on Christian-Jewish Relations. He and Estelle have also been leaders and active participants in the Charlotte Senior Scholars study programs. Estelle Hoffman serves as Associate Editor of *The American Jewish Times Outlook*.

In accepting the award, Estelle expressed thanks to everyone who honored Leo and her at this dinner, and noted that they were celebrat-

ing their 57th wedding anniversary the next day. "Only in America would it be possible for us to have friends of many faiths and be able to help promote understanding of all peoples." Estelle continued that she and Leo were especially grateful to the Blumenthal family of Wildacres for giving them the opportunity to spend summers at the mountain retreat whose motto is, "Behold, How Good and How Pleasant It Is for Brethren to Dwell Together in Unity."

Leo also thanked the Ecumenical Institute for honoring them. He shared some of his thoughts on faith and brotherhood. According to Jewish interpretation, God depends on all of us to help Him make a better world by each of us trying to make a better family and working to make peace. Surely, the work of The Ecumenical Institute is a valuable contribution to

making a better world.

The Cuthbert E. Allen Memorial Lecture was delivered by Kenneth Garfield, Religion Editor of *The Charlotte Observer*. Mr. Garfield raised many questions on issues he has observed over the years as he visited the hundreds of houses of worship in the Charlotte area. The audience was encouraged to dialogue with the speaker.

The Award Dinner and Lecture were preceded by Vespers in the Belmont Abbey Church. The Reverend George Kloster, Vice Chair of the Board of Directors of The Ecumenical Institute presided over the program. The Reverend Doctor Placid Solari, O.S.B., delivered the Invocation and The Rev. Doctor A. Douglas Aldrich gave the Benediction.



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# editorial

## **\$67 Million for Jewish Culture Since '65**

*Memorial Foundation Announces Grants to 195 Institutions and 350 Jewish Scholars, Educators, Communal workers in 31 nations; Rabbi Alexander M. Schindler Re-Elected President*

Grants totaling more than \$4 million to support Jewish cultural projects and to train Jewish scholars, educators and communal workers in 31 countries worldwide were announced this week by the Memorial Foundation for Jewish Culture at the biennial meeting of its board of trustees here. The grants cover the period from October 1, 1998 to September 30, 2000.

Rabbi Alexander M. Schindler of Westport, Conn., immediate past president of the Union of American Hebrew Congregations, was re-elected as president of the Foundation.

The Memorial Foundation for Jewish Culture, the only international body solely dedicated to advancing Jewish cultural activities worldwide, was established in 1965 with reparations funds from the government of West Germany. Since its formation, the Foundation has allocated more than \$67 million. Its aims, according to Rabbi Schindler, are twofold:

- (1) To advance scholarly, literary and artistic programs that will make a significant contribution to understanding, preserving and enhancing Jewish culture.
- (2) To prepare educators, communal workers, rabbis and religious functionaries for service in Diaspora Jewish communities—especially in Eastern Europe—as a way of furthering the revival of Jewish life all but obliterated by the Nazis.

To this end, said Dr. Jerry Hochbaum, executive vice

president, the Foundation has allocated grants for the coming two years in the following categories:

(a) \$1,393,400 for 195 educational and cultural institutions; (b) \$731,000 for 113 Community Service Scholarships; (c) \$692,100 for 58 Doctoral Scholarships; (d) \$862,300 for 82 Fellowships; (e) \$587,500 for 97 Post-Rabbinic Scholarships; (f) \$327,000 for New Directions Programs, and (g) \$100,000 to the Foundation's Commission on the Holocaust for innovative Holocaust programs.

These grants, he added, will go to educational institutions and scholars in Argentina, Belarus, Belgium, Canada, Chile, China, Croatia, Czech Republic, Denmark, England, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Morocco, Netherlands, New Zealand, Poland, Russia, South Africa, Spain, Sweden, Switzerland, Tadshikistan, Ukraine and Uzbekistan, as well as the United States and Israel.

Among the Foundation's allocations for Jewish education during the next two years are grants for:

- Training group leaders for outreach to marginally affiliated and unaffiliated young Jewish families throughout Argentina.
- Developing workshops on Jewish values for young Jews contemplating marriage.
- A lecture program of Jewish courses for university students in Strasbourg, France.

### **Holocaust Curricula, the Jews of Yemen**

Foundation grants for Jewish scholarly research will support these projects, among others:

- Microfilming recently opened Jewish archival collections in the former Soviet Union and Poland.
- Developing Holocaust curricula for use in Jewish and public schools in the Diaspora.
- Conducting a historical survey of the use of the Hebrew language in Yemen.
- Publishing a comprehensive history of the Holocaust in Poland and the Soviet Union.
- Preparing a multi-volume history of the Jews in Italy.

“In addition to supporting publications and scholarly research,” Rabbi Schindler said, “the allocations voted by the Memorial Foundation trustees will help train a cadre of professionals to serve Jewish communities large and small on five continents; thereby strengthening Jewish identity and enriching Jewish life.”

### **Assisting Students From Morocco to Greece, From Argentina to The Netherlands**

Among the individual recipients of foundation grants are:

- Malka Babenko of Belorussia, who is training at Merhavim in Jerusalem to become a teacher and community worker in the Commonwealth of Independent States.
- Andrea Bursztyn, who will serve as an educator in her native Argentina upon completion of her studies at Abarbanel College and the Seminario Rabinico Latinoamericano in Buenos Aires.
- Arie Elhadad of Morocco, who is studying at Ozar Hatora in Paris in preparation for service as a rabbi, educator and community worker in France.
- Yosef Etz Ha Sadeh, who is preparing at Yeshivat Hamitvar in Efrat, Israel to become a rabbi, teacher, sofer, shochet and mohel in New Zealand.
- Kathleen Middleton of Amsterdam, who is studying at Leo Baeck College in London in preparation for a teaching career in The Netherlands.
- Yedida Monsonego of France, who will become a rabbi, teacher cantor and community worker in Mo-

rocco after completing his studies at Kollel Etz Chaim in Israel.

- Yvette Nahamia-Messina, who is preparing at The Hebrew University of Jerusalem for a career as a teacher and community worker in her native Greece.
- Michael Peretz of Ireland, who will assume a rabbinical post in the United Kingdom after completing his training at the Leo Baeck College in London.
- Rut Reichel, who is training at the Melton Center for Senior Educators in Jerusalem to become a teacher in her native Sweden.
- Aleksandr Zevelev, who is completing his studies in his native Ukraine in preparation for service as a community worker there.

### **New Officers Elected/Re-Elected**

Other Foundation officers re-elected along with Rabbi Schindler were: Dr. Josef Burg of Jerusalem, a member of Knesset in eight Israeli governments and chairman of the Foundation's executive committee; vice presidents; Professor Moshe Bar-Asher, of Jerusalem, president of the Academy for the Hebrew Language, Jerusalem; Professor Menachem Elon of Jerusalem, former deputy president of the Supreme Court of Israel and president of the World Union of Jewish Studies; Mrs. Sylvia Hassenfeld of New York, past president of the American Jewish Joint Distribution Committee, and Dr. Ismar Schorsch of New York, chancellor of the Jewish Theological Seminary.

Newly-elected officers are: Sallai Meridor of Jerusalem, treasurer of the World Zionist Organization and the Jewish Agency, Moshe Sanbar of Tel Aviv, president of the Center of Organizations of Holocaust Survivors in Israel, and Israel Singer of New York, secretary-general of the World Jewish Congress, vice presidents; Melvin Merians of Larchmont, N.Y., past board chairman of the Union of American Hebrew Congregations, treasurer; Mrs. June Jacobs of London, president of the International Council of Jewish Women, secretary, and Richard M. Joel of Silver Spring, Md., president of the Hillel Foundation for Jewish Life, assistant secretary.



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The Blumenthal Foundation

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The American Jewish Times Outlook is  
Published by  
The Blumenthal Foundation  
A Non-Profit Organization  
1900 Wilkinson Blvd.  
Charlotte, NC 28208-5670  
704-372-3296 Fax: 704-334-9425

Internet address:

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DEADLINE FOR FUTURE ISSUES:

July Issue - June 1  
August Issue - July 1  
September Issue - August 1

## Feature



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WZPS photo courtesy of the Jerusalem Music Center.



*The Jerusalem Quartet, composed (l. to r.) of Alexander Pavlovsky (20), Sergei Bressler (19), Kyril Zlotnikov (19), and Amichai Gross (18)*

# The Jerusalem Quartet String Players of Eminent Virtuosity

By Shelley Kleiman

Three Russian immigrants and one native-born Israeli make up the Jerusalem Quartet, Israel's only professional string quartet, and an ensemble critics consider "incredible," "amazing," and "of eminent virtuosity."

Despite the fact that all of them were inducted into the Israel Defense Forces last year, their prodigious talent made it possible for them to serve as Distinguished Musicians, giving regular performances of classical music to the troops. This title has also enabled them to continue to practice together three to four hours a day, find time to release their first disc, appear in international competitions, and honor their numerous local and foreign engagements and concert tours.



They're young, winsome and talented, and they play classical music. What more could a mother want? It's not only that Amichai Gross (18), Alexander Pavlovsky (20), Sergei Bressler (19) and Kyril Zlotnikov (19) are award winning musicians in their own right, but together they make up the Jerusalem Quartet, the country's only professional string quartet.



appear so easy going and carefree, it's hard to imagine they have all been playing since they were in kindergarten, submitting willingly to the intense rigors their art demands. While their friends were playing soccer, they were heading for rehearsals. But though childhood passed them by, none of them feel they have given up something irretrievable. "I can't imagine being without music," says Kyril, the group's cellist. "And I hope I'll never have to," adds Alexander (first violin).

day, they all take private lessons, each honing their skills as soloist musicians. Each has won numerous musical awards in their own right and all have worked with top class musicians and ensembles such as Isaac Stern, Gyorgy Kurtag, Richard Stolzman and the Amadeus Quartet. Free time for discos, MTV, soccer and books plays second fiddle to their music.

forming the Quartet in 1993 under the auspices of the Jerusalem Music Center. While they all consider themselves Israeli, they frequently lapse into Russian during rehearsals. In fact, Amichai seems to have become rather fluent in Russian profanities, his mentors proudly assert.

In 1995, they were awarded a special prize as guests of the Forum Musical de Normandie, won first prize in the Jerusalem Academy Music Competition in 1996, and in 1997 came in first-real coup-at the Franz Schubert and the Music of the 20th Century Competition in Graz, Austria.



At an age when many of their peers are just beginning to find themselves, these four have a very focused agenda. "We want to be the best in the world," says violist Amichai, with quiet aplomb. "We want to be **S-U-P-E-R-S-T-A-R-S**," adds Kyril, using a very exaggerated American inflection. Practicing together often three to four hours a

Always on the move, frequently living out of suitcases and in the homes of foreign hosts or on hotels ("We're run out of gifts to buy when we're abroad," quips one), it is in Jerusalem where the group feels most at ease. "It's home," says Amichai simply.

If one minute they're in T-shirts and the next in ties and jackets, these days they can just as frequently be seen in army fatigues.



Last year they were inducted into the IDF and after a month of basic training, Sergei (second violin), says his only fear then was that something would

Amichai is the only native-born Israeli in the group. Alexander, Sergei and Kyril emigrated from Russia in 1991 with their families,

happen to his hands. The Quartet now serves as Distinguished Musicians, performing for troops three times a week.



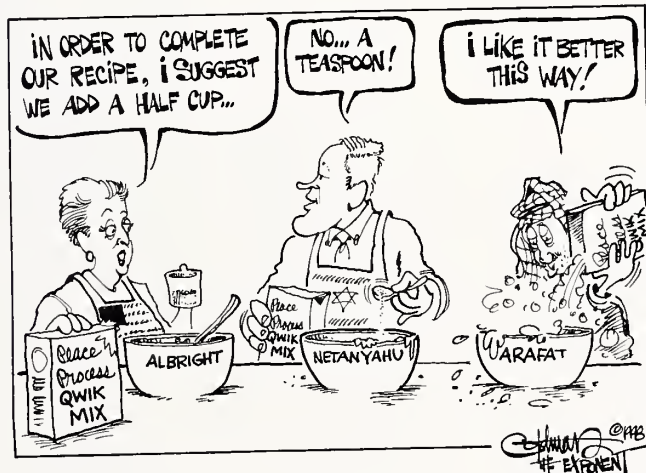
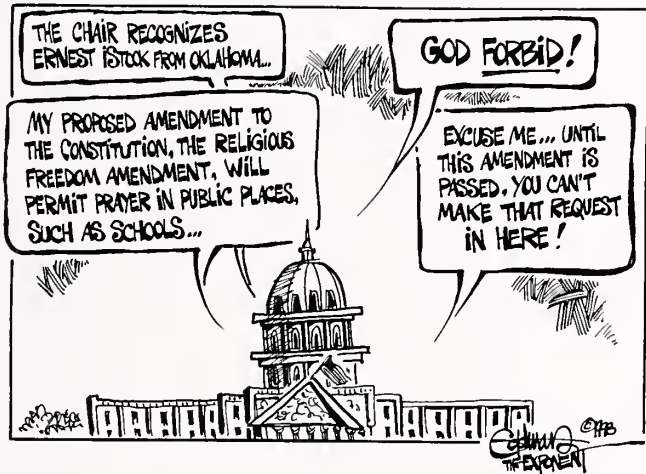
Recitals are laced with explanations. Not intending to produce subscribers to the Philharmonic, Amichai says they simply want their fellow troops to appreciate classical music. And to a large extent they have been successful.

For the three immigrants, carrying a rifle in one hand and a violin in the other is the ultimate Zionist statement. "It's something our parents could hardly have imagined ten years ago," says Kyril.

Their European tours have included London, Oslo, Vienna and Rome, and they have performed in South Africa, Amman and New York. Booked up a year in advance, their most prestigious concert will take place this summer at the new Baden-Baden Festival in Germany. The subject of a recent local television documentary, the Jerusalem Quartet released its first disc in February 1998.

Although the four obviously like each other, how does their one-for-all-and-all-for-four camaraderie

translate professionally? Do they ever argue? Are they ever at loggerheads? "Frequently," they readily concur. "Imagine an artist's temperament multiplied by four," Kyril playfully suggests. No one personality dominates, Amichai insists: each musician has his own style and personality to contribute. When they clash on questions of interpretation, they try out all variations. In the end, after a bit of blood, sweat and tears, they always reach a compromise. For the sake of producing good music, they say, personal considerations have to be shelved. This is proof enough that these talented youngsters are not only going through a professional process, but a maturing process as well.



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# The Rabbi Search

*"Let's see now: Hotel? All set. Flowers? Ordered. Caterer? Sent the deposit. Band? Contract's in the mail."*

*"Have we forgotten anything for the wedding? Oh yeah...wait a minute. A rabbi. Darn. I had a feeling we'd overlooked something. We need to find a rabbi."*

Call me cynical. Call me sardonic. But call me truthful, too, because I happen to know that this discussion goes on more often than we'd like to think it does.

For a rabbi, few satisfactions equal the opportunity to officiate at the wedding of a young man or woman we've known throughout the years of their growing. But during the last few decades, for better or for worse, we Jews have resumed our nomadic ways, moving from city to city where we strike, and then pull up, shallow roots. Rabbis included. Add to that the high number of people who are unaffiliated with a synagogue, plus those who choose a "neutral" place far from anybody's hometown for their ceremony, and the dilemma of finding a rabbi becomes more understandable.

Every clergyperson has a trove of

nuptial stories. Mine include this one: "Rabbi, can you officiate at my wedding? It will be held on May 13<sup>th</sup> at 1:30 PM." "Gosh, I'd love to, but I've already scheduled a wedding for 1:00 PM that day." "What?! You mean that I'm being REJECTED by JUDAISM?"

Most of the wedding calls from strangers begin in the exact same way. And generally the people are sweet, polite, and appreciative of whatever help I can offer, whether it is ultimately officiating, or making a referral to a colleague. Some-

times, though, just to keep things lively, I can't help doing a little kidding:

Caller: "Rabbi, my daughter would like to marry a young accountant from Cleveland."

Me: "Wonderful. Um...has she found one?"

Through all the years, nothing has really surprised me. Maybe that's because I was well prepared, thanks to the guidance I received from an older colleague who shared two incidents from his long and distinguished career.

"Hello, rabbi," his caller began. "You don't know me, but I feel as if I know you very well. I have friends who are members of your synagogue, and have heard just the most glowing comments about

you. Our family has discussed it at great length, and we've decided that you would be our first choice to officiate at our daughter's wedding. I hope you're available on Saturday evening, June 24<sup>th</sup>..."

"I'm afraid I can't. I'll be attending the annual convention of my rabbinic organization."

"Oh, I'm so disappointed. What are we going to do? It seems as if every rabbi in town will be attending that convention..."

The second story may sound vaguely similar. Just a different ending.

"Hello, rabbi," this caller began. "You don't know me, but I feel as if I know you very well. I have friends who are members of your synagogue, and have heard just the most glowing comments about you. Our family has discussed it at great length, and we've decided that you would be our first choice to officiate at our daughter's wedding. I hope you're available on Saturday evening, June 17<sup>th</sup>..."

"Let me check my calendar. Why, sure, that date looks clear. I'd be happy to meet with the couple and discuss the possibilities."

"That's wonderful. I'm so delighted that you'll be able to officiate! I'll have them call you tomorrow. And...ah...er...rabbi... What...um...what did you say your name was?"

## A Time to Laugh

Rabbi Bob Alper is a stand-up comic and author of *Life Doesn't Get Any Better Than This*. Visit him at [www.bobalper.com](http://www.bobalper.com).



## Caring for Jerusalem's Needy



*A little girl tries on a new pair of shoes provided by Noam Shabbat. WZPS photo courtesy of Noam Shabbat.*

Noam Shabbat, which was founded 25 years ago in Jerusalem by the late Moshe Bukspan, began its work with the distribution of Shabbat dinners to poor families.

With the increasing problems posed by an aging population, as well as new immigrants besieged by problems of absorption and employment, families in the Holy City are facing new crises.

In order to meet the city's increasing need, Noam Shabbat has stepped up its volunteer activities and has expanded the scope of its program and the people it assists. Without fanfare, it can be found helping needy Jews from all ethnic communities, both religious and secular, receive hot meals, food and basic household goods during times of crisis—illness or unemployment—gift packages at Pesach and Rosh Hashana, and shoes and clothing.

Aaron Weil tells us more about Noam Shabbat's charitable works, which are supported by Knesset Members, Jerusalem City councilmen, Chief Rabbis, lawyers, doctors, scientists and other public figures.

# Noam Shabbat Caring for Jerusalem's Needy

BY AARON WEIL



cont. from pg 10

I met Shmuel Arieli, a resident of Jerusalem's Maalei Adumim neighborhood, in the modest basement offices of Noam Shabbat. He began seeking assistance in November 1997 when he lost his job and was unable to continue providing for his family. Arieli had approached several non-profit organizations without luck, and as a final resort had decided to try Noam Shabbat.

Founded in 1971 by the late Moshe Bukspan, Noam Shabbat has turned the work of one dedicated individual into a cohesive volunteer organization that raises about a half million dollars annually for food and clothing for needy local residents.

Despite the fact it is located on Ezra Street in the largely religious Bucharim Quarter of Jerusalem, secular individuals make up over 40% of the recipients. The staff at Noam Shabbat feel that secular individuals are more in need of help as they have no community framework, as

in most religious neighborhoods. This is particularly true of new immigrants who are besieged with problems of absorption and employment and have no family or support group to turn to.

Writer Barbara Sofer was originally skeptical about giving to Noam Shabbat.

"As a journalist, it is my nature to be a bit cynical, so I went down there myself one Shabbat to see what was really going on.

I was truly amazed.

People came from all over the city for a hot meal and no one asks them any questions."

This is no accident but, rather, a deliberate policy.

"When someone shows up at our door," says Rabbi Yehuda Eckstein, co-director of Noam Shabbat, "they are here for a reason. They don't need to be hit with a barrage of questions as to why they have come."

Rabbi Eckstein, says Sofer, is "extraordinarily committed to this project. On more than one occasion I have seen him in

the kitchen tasting the food himself to ensure that it is not only hot but tasty as well. When you have fallen on hard times and someone offers you a warm meal with love and respect, you are going to come back, perhaps as much for the respect as for the food," she adds.

Moshe Rimon, 65, is a regular with Noam Shabbat, but, he says almost defensively, "I don't receive help every week. The people come and give me food once every two or three weeks for Shabbat. What is really nice is that I also get a little help for the holidays. These people really try and do their best."

Noam Shabbat delivers food to 600 families weekly and provides assistance for the holidays when it is available. Two years ago, it distributed more than 9,000 pairs of new shoes to local residents, secured from local footwear manufacturers at cost. At one time, Noam Shabbat provided a hall for people wanting to get

married. "During the 11 years we ran it," says Rabbi Eckstein, "we must have hosted more than 1,500 weddings."

There is no doubt that the organization is feeling the strain of such extensive efforts. "What we are seeing now is more and more people approaching us as they hear about the organization," says Rabbi Eckstein.

Fortunately, government interest in the project has improved. In 1995, for example, Noam Shabbat received just \$8,500 from the Israeli government. Since then, the numbers have more than tripled.

Eckstein is now looking to set up a program that would offer low interest loans. "It all comes down to money and resources," he says. "We must find new ways to generate funding as our work becomes more challenging."

by Simon Griver

# The Transformation of Moshav Aviezer

**I**mmigrants from Persia and India established moshav Aviezer, an agricultural cooperative near Beit Shemesh, in 1956. But like so many of the agricultural settlements hastily set up in the 1950's, it was doomed to failure. Immigrants were taken there straight from the plane and left to fend for themselves with scant resources and little training. For many years, Aviezer was regarded as one of the lowest socio-economic moshavim in the area.

But with the decision by members to find jobs outside the settlement, together with help from the Jewish Agency and Joint Israel Appeal in physically renovating and expanding the moshav, more and more new immigrants and native Israelis are being attracted to what is now considered a "model settlement."

Simon Griver visited Moshav Aviezer and learned about the difficulties the moshav members encountered upon their arrival and of the long hard road to success.





*Avraham and Miriam Dekel, immigrants from India, with their daughter Granite in one of their computer-controlled greenhouses. WZPS photo by Vera Etzion.*

Moshav Aviezer was once the kind of place that people left. Remote and impoverished, the settlement's founding families either departed en masse for better employment opportunities elsewhere, or youngsters did not return after completing their army service.

Guy Dekel, 23, how-

ever, did not think twice about returning home after his army service. "Aviezer's a great place to live," he said. "It's a beautiful location and if I want action I just jump in the car and drive to Tel Aviv or Jerusalem."

Indeed it is difficult to envisage that Aviezer was once an undesirable village. The

pleasant, neatly maintained narrow streets and large detached houses overlook the picturesque rolling green hills of the Elah Valley, where according to tradition David slew Goliath.

Aviezer was founded in 1956 by immigrants from India and Persia, and was named for Aviezer Zigmund

Gestetner, the British business magnate and Zionist who was a close friend of President Chaim Weizmann. As a moshav, an agricultural cooperative, each family was given its own private plot of farming land.

But like so many of the agricultural settlements hastily set up in the 1950's, Aviezer had

little chance of succeeding. Immigrants were brought here straight from the plane and left to fend for themselves with scant resources and little training.

Eliahu Rahamim, 60, who was born in Cochin, India, reached Israel with his parents in 1956 and was brought straight to Aviezer. After serving in the army, he returned home, but recalled how life on the moshav was a matter of eking out a living.

"In those days Aviezer seemed like the middle of nowhere," he explained. "Nobody had cars and the roads were poor. We had chicken coops and orchards growing apricots and peaches but we were never properly taught how to nurture and maintain them."

For decades the farmers of Aviezer led little more than a subsistence living. The

turnaround began in the 1980's. Aviezer was hit by the agricultural crisis that struck the country's farming settlements. Plummeting prices for agricultural goods meant that smallholders on the moshavim simply could not make ends meet. The crisis for Aviezer, however, was providential. Most of its residents went bankrupt and were forced to look for work outside. The settlement has never looked back.

"For many years we regarded Aviezer as one of the lowest socio-economic settlements in the area," said Meir Vizel, mayor of the Mate Yehuda Regional Council in which Aviezer is located. "Now it is one of the most desirable moshavim."

With an improved regional road system and the fact that many of Aviezer's residents can now afford to buy a car, the settlers no longer feel isolated.

Just 47 kilometers from Jerusalem and 60 kilometers from Tel Aviv, Aviezer is virtually a suburb of nearby Beit Shemesh - Israel's fastest growing city.

"The true test of Aviezer's desirability was when the Jewish Agency recently permitted construction of 50 new homes," said Yehuda Haddad, director of municipal affairs for the regional council. Both new immigrants from the former Soviet Union and veteran Israelis snapped them up.

Among those who were drawn to Aviezer were Ilana and Yaakov Nakash and their three young children. Yaakov works in the marketing department of a meat factory in nearby Kiryat Malachi.

"We left a cramped apartment building in nearby Beit Shemesh," said Ilana, "because we felt that we could enjoy a much better quality of life here. Our children

have lots of fresh air and plenty of space to run around in."

An added attraction are the favorable conditions offered by a mortgage fund set up by the Jewish Agency which enables young couples like the Nakashes to purchase and enlarge their homes. The fund is channeled through the Jewish Agency via British Jewry's UJIA from donations from the Gestetner family, which maintains its close links with Aviezer.

The Jewish Agency also supports Aviezer through Partnership 2000, a program which twins Diaspora and Israeli communities. The Bet Shemesh-Adulam region in which Aviezer is located is twinned with the Jewish communities of Washington DC and South Africa.

"Through educational and community programming," explained Sharon Joffe, the Jewish Agency's

*cont. pg 14*



Jerusalem and Central Region coordinator for the Division of Communities Abroad, "we are able to ensure that the generation growing up on Aviezer will have the best possible opportunities."

That said, most of Aviezer's residents have succeeded despite the settlement's ignominious start. Avraham Dekel, 53, was a young child when he came to Aviezer from India with his parents and eight brothers and sisters.

Today Dekel is also a regional council member and a former secretary of Aviezer. He is one of the few people on the moshav who is still involved in agriculture, though his four greenhouses on the western edge of the settlement have more in common with high-tech industry than traditional farming.

"I get a new crop of roses each 35 days," he explained. "I sell

them directly to the flower exchange in Holland, although competition is getting tougher all the time."

Dekel proudly shows off the computer that controls his greenhouses. "All input is controlled by computer: the temperature, humidity, and water," he said.

All of Dekel's four children, including 23 year-old Guy, have remained on the moshav. Indeed five of his eight brothers and sisters remain on Aviezer, making them one of the largest clans there.

Like most of the original settlers on Aviezer, Dekel describes himself as traditional Jew. He does not wear a kippa but observes Shabbat. Does it bother him that almost all the new immigrants on Aviezer are staunchly secular and routinely drive around the moshav on Shabbat?

"It bothers me when any Jew drives on Shabbat," he said. "But I understand that every Jew has the right to choose his own lifestyle. It bothers me a lot more that some of my own children drive on Shabbat."

The moshav is still far from being a utopia, but with more and more Israelis and new immigrant families looking for a house and garden in the countryside within commuting distance of Israel's major cities, Aviezer is becoming a model for successful integration between new immigrants and veteran Israelis.



# Chocolate

## Secular vs. Religious in Israel and Other Related Subjects

by Jill Blumenthal

*We can relax. . .*

*at least for now. A world chocolate shortage is not inevitable.*

That's what I read the other day in a few paragraphs buried in the local newspaper. As a passionate chocoholic, I felt an incredible sense of relief. I couldn't understand why this news was not printed on the front page of the newspaper, the same place where, only a few weeks before, on May 4, the headline (*of the Charlotte Observer*) broadcasted: "Gulp. Chocolate May Grow Scarce."

The idea that pests, disease, land mismanagement, and poor growing techniques would prevent chocolate farmers from producing enough cocoa beans to meet the world demand for chocolate concerned me enough. But when I read that the chocolate industry and environmentalists were working together to solve this problem, I freaked! We know things are serious when

big business and the environmental movement, modern society's perennial mortal enemies, can actually agree to work together. Perhaps you can truly appreciate now why the follow-up blurb that some Divinely beautiful organization sent out (*clearly to ease mass*

*public panic*) assuaged my fears.

I'm not sure who got hold of the original chocolate shortage story in the press, but let me say, whoever decided to publish this information

possesses an evil, sadistic side. I can't think





of any other announcement that would strike more terror into the hearts of chocolate lovers all over the world.

Perhaps you feel I'm acting a little melodramatically, that I need to put this news item into perspective. I know that we as human beings face far more serious problems than the loss of a luxury food item with no nutritional value—Pakistan and India have nuclear weapons, students are gunning down their peers in school, Orthodox and secular Jews are fighting for control of Israeli society, etc.

But these problems are so big that it doesn't feel like one person can really make a difference, or even begin to resolve their complexities. I don't feel that there's much that I, Jill Blumenthal, a 23-year-old Jewish woman in Charlotte, NC, can single-handedly do to ease the tensions among the various Israeli factions that are tearing Israel apart. Yes, I could write letters to Benjamin

Netanyahu and other Israeli faction leaders, begging them to show respect and toleration for each other. I suppose I could try to begin a dialogue with local Orthodox Jews about the issues in an attempt to increase mutual understanding.

But what's the chance that these small actions will [even begin to] alleviate the tensions in the Israeli and world Jewish communities? Not very large—perhaps even infinitesimal. It makes me feel so helpless,

hopeless and useless. Plus, I don't even want to imagine the future of Israel and Judaism if the current tensions within the Jewish community—if such a community even exists—explode. The possibilities are too frightening, too remote and too unpredictable.

But I can grasp the impact

that a world chocolate shortage would have on my daily life. Chocolate is a tangible object that I can hold in my hands and smell and taste. I can fully and personally experience chocolate, unlike the current events I can only read about and observe. Chocolate comforts crabby people on lonely nights and brings friends together in a hot fudge sundae party. We can all go to the candy jar and eat a piece of chocolate. We all know what it's like to

crave chocolate in all of the forms



human geniuses have concocted. We can all imagine how terrible it would be not to be able to satisfy that primordial craving that drives us to eat too much of this delicious but unhealthy substance. My local paper recently ran a survey about whether people would prefer to give up chocolate forever or sex forever—and to be honest, almost half of the respondents thought

chocolate was much more essential to their life's happiness (*Observer E & T, May 15*)! Heck, 40% of women prefer the scent of fresh popcorn to a significant other's perfume, and chocolate is even more essential to human happiness than popcorn! (*I found this in the Charlotte Observer's food section on March 18*).

And we can all imagine how miserable we'd all be if we could no longer satisfy this craving. So

before that unknown but glorious organization reassured us that we wouldn't necessarily lose our favorite sweet, I began thinking about what a world without chocolate would be like. To my horror, I soon realized that this state would not just affect the lives and happiness of millions of individuals (*Apparently, there are those savages who do not like chocolate, so I can't assume billions.*), but of the entire Western economy.

To be fair, there would be certain advantages. Chocolate is a calorie-filled, unhealthy substance, so we'd all be much healthier without it. We'd all lose about five pounds the first month of the shortage. As a society we'd be healthier, fewer people would suffer from obesity, the costs of health insurance would go down, the heart attack mortality rate would decrease, blah, blah, blah. We'd save millions of dollars as a nation.

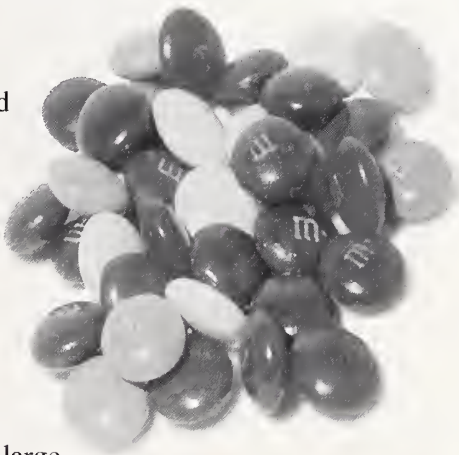
I'm glad we'd accumulate some spare cash—we'll need it to build more prisons and mental institutions, a large

percentage of which must be designed to host the female population. After all, without a way to satisfy their monthly chocolate craving, thousands of hormone-crazed women with PMS and chocolate addicts of both sexes will become violent and commit all sorts of crimes. In addition, even more people will be thrown into jail for violating a co-worker, friend or family member's sacred chocolate stash. Tens of

thousands of chocolate rehab centers will have to be built to help addicted chocoholics in withdrawal everywhere. And forget Fort Knox—the Hershey's factory in Pennsylvania will become the number one target of thieves everywhere. The Mob will be nothing compared to the Chocolate Mafia, the exclusive group of marketers who control the dwindling supply of chocolate. The ultimate torture gangsters can

Families will go bankrupt as chocolate-lovers everywhere lose their life savings as they spend thousands of dollars just for two blue M&M's. Sotheby and Christie's will begin having auctions of the few remaining Mars Bars. Chocolate chip ice cream will be worth its weight in gold.

On the other hand, in a world without chocolate maybe we'd be so busy worrying about how to get our hands on the all-too-rare chocolate that we'd be too busy to think about fighting about religion, land, ethics or anything else that really matters. And that might be a good thing.



inflict on people who fail to pay their bills? Drinking a mug of hot chocolate in front of them, periodically waving the liquid under the hapless victim's nose.



JILL BLUMENTHAL





# The Rothberg International School



*An immediate Hebrew class at the Rothberg School for Overseas Students, Jerusalem.*

*WZPS photo courtesy of the Hebrew University of Jerusalem.*

## 27 Years of Linking Israel and World Jewry by Chana Falik

*The Rothberg School for Overseas Students has, since its inception in 1971, provided its 60,000 alumni from over 70 countries with life-long links with Israel through study of its history, geography, archaeology, society, politics and Hebrew language, as well as through the unique experience of living in Jerusalem.*

*In order to offer the growing and more diverse student body better facilities, the school will be moving this year to a new, state-of-the art building on the Mount Scopus campus. Due to its new location in the center of the Hebrew University campus, the School—to be renamed the Rothberg International School—will also encourage considerably more interaction between overseas and native Israeli students.*

In June 1998, the Rothberg School for Overseas Students of the Hebrew University will officially dedicate its new 6,000 square meter facility built in the center of the Hebrew University campus. This change of location, as well as a change of name, also reflects a change in the School's objectives as regards its overseas students.

Sixty thousand students from all over the world have studied at the

School (to be renamed the Rothberg International School) since its founding in 1971, and approximately 3,500 students from over 70 countries are enrolled in the School this year. Located till now in the 60-year-old Goldsmith building, one of the first buildings at the Hebrew University used for academic services, the University's expansion eastward has distanced the School from the center of campus. In an effort to remedy this situation and "to pro

vide as rich an academic and cultural opportunity as possible," according to Vice Provost Israel Roi, the decision was made to build a new facility in the center of the campus.

The new facility is considerably larger than the current building, housing classrooms and lecture halls, an auditorium, a library, a cafeteria, lounges for both students and faculty, and the latest in multi-media technology. "The advantages of the move are twofold," explains Roi. "The new facility will bring us closer to the center of the campus, particularly to the Student Center, and at the same time will generate considerably more interaction between overseas and Israeli students, who will also be using facilities in our building."

About 350 graduates are enrolled in the Rothberg School's growing graduate division, instituted in 1993. Programs include a one year program for graduate students and two year Master's Degree programs currently offered in five disciplines—The Bible and Its World, Jewish Civilization, Religious Studies, History and

Culture of the Modern Middle East, and Society and Politics in Israel. These programs, all in English, are taught by Hebrew University professors, and according to Roi are attracting top graduate students—Jewish and non-Jewish—from all over the world. "There is no better spot to learn about these topics than here in Jerusalem," says Roi.

In 1993, the Rothberg School opened an Israel Studies specialization within its mainstay, the One-Year Program. In light of its success, additional specializations have opened in: Middle East, Jewish Studies, Business Administration and Economics, Environmental Studies and a Pre-Med. Specialization in science. "Our goal is to bring more and better students from all over the world to our school," says Roi, adding that students studying for careers in these areas now have the option to attend—and gain credits—at the Rothberg School.

Another academic unit at the School is the year-long Preparatory (*Mechina*) Program, begun as a result of the realization that many overseas students and

new immigrants arrive in Israel without adequate preparation or qualifications for admission to regular undergraduate programs. The *Mechina* program serves as a gateway to Israeli society in general and to degree programs at the Hebrew University in particular via a comprehensive program of Hebrew and English language instruction, with courses in Israeli studies and Jewish history. While most of the programs at the School are in English, new programs in French and Spanish are also being developed and expanded.

Extra curricular activities also help familiarize the overseas student with Israeli society. Among these activities are volunteering, tours and seminars as well as personal enrichment opportunities such as professional internships, Jewish leadership training and intensive study of Jewish sources in the Beit Midrash program.

But it's not only the overseas students who gain from this interaction. According to Prof. Ben Sasson, rector of the Hebrew University, "In general, overseas students bring stan-

dards of study that many Israeli students do not always have in terms of reading and self-discipline. They know how to use their time well. Many of our [Israeli] students are more mature but less academically experienced."

Roi notes that a large number of the School's graduates become involved in alumni groups or attend alumni functions when they return to their country. "Many former students feel a special attachment to the School," says Roi. In fact, he adds, a considerable number of the lay leaders of the American Friends of the Hebrew University are graduates of the One-Year Program. "Rothberg school graduates are involved on every level of professional and lay leadership in the Diaspora communities throughout the world."

The Hebrew University has served as the cultural and intellectual center for world Jewry ever since its inception in 1925. The new Rothberg International School can only strengthen the bridge the University provides between Israel and world Jewry. May it go from strength to strength.



Cold Cucumber Soup  
(Dairy)

Serves: 6 (about ¾ cup=1 serving)

A chilled soup in hot weather is one of the most refreshing courses that you can serve. Accompanied by delicious crusty rye, whole wheat, or pumpernickel bread—what could be better?

2 teaspoons olive oil  
3 cucumbers, peeled, seeded, and sliced, or 1 large European cucumber, peeled and sliced thin  
1 leek, white part only, split, washed, and chopped  
2 bay leaves  
1 tablespoon unbleached all-purpose flour  
3 cups Vegetable Broth  
½ cup evaporated skim milk  
½ cup nonfat sour cream  
Juice of ½ lemon  
¼ cup chopped fresh dill  
Kosher salt to taste  
1/8 teaspoon ground white pepper  
Nonfat sour cream or yogurt and additional chopped fresh dill, for garnish

1. Place the oil in a medium saucepan; add 2 of the sliced cucumbers, the leek, and the bay leaves, and saute slowly until wilted but not brown.
2. Add the flour and mix well.
3. Discard the bay leaves and gradually stir in the vegetable broth. Simmer 25 minutes, stirring occasionally.
4. Puree in a food processor or blender. Chill the soup in the refrigerator for several hours.
5. Before serving, finely chop the remaining cucumber and add to the chilled soup with the milk, sour cream, lemon juice, and chopped dill. Taste and adjust seasonings with salt and pepper.

To Serve: Chill cups and serve the cold soup with dollops of nonfat sour cream or yogurt and a sprinkle of fresh dill.

Per Serving  
2.2 gm total fat .28 gm saturated fat  
.9 gm fiber 83 calories  
1 mg cholesterol 22.6% fat 48 mg sodium 20 calories from fat

Blender Beet Borscht  
(Dairy)

Serves: 4 to 5

I'm always interested in easy, creative recipes.

1 (15-ounce) can salt-free sliced or shredded beets  
1 can water  
1 (6-ounce) can frozen pink lemonade  
¼ cup egg substitute or 1 whole egg  
Nonfat sour cream or nonfat plain yogurt, for garnish  
2 tablespoons chopped fresh dill, for garnish

1. Place all the ingredients in a food processor or blender except ½ cup of the beets.
2. Blend until smooth.
3. Chill several hours or overnight.

To Serve: Place in chilled bowls or glasses. Garnish with a dollop of nonfat sour cream, shredded beets, and chopped fresh dill.

Per Serving  
.6 gm total fat 0 gm saturated fat  
.7 gm fiber 117 calories 0 mg cholesterol 4.1% fat 66 gm sodium  
5.4 calories from fat

Schav Borscht (Sorrel Soup)  
(Dairy)

Serves: 4 to 6

Commonly served at Shavuot, schav is a cold soup made from sorrel, a deliciously sour herb. You may replace a 10-ounce package of frozen chopped spinach or a 16-ounce package of washed spinach for half the sorrel.

1 pound fresh sorrel (tough stems removed)  
1 small onion, peeled (cut an X in the root end)  
4 cups water

3 tablespoons sugar  
2 tablespoons fresh lemon juice or ¼ to ½ teaspoon sour salt (citric acid)  
½ teaspoon kosher salt  
1/8 teaspoon ground white pepper  
1 extra-large egg  
¼ cup egg substitute  
½ cup nonfat sour cream  
4 to 6 hot boiled new potatoes, peeled  
4 scallions, sliced, for garnish

1. Wash the sorrel thoroughly in cold water. Drain and chop coarse.
2. Combine the sorrel, onion, water, and sugar in a medium non-aluminum saucepan.
3. Bring to a boil, lower the heat, and simmer for 20 minutes.
4. Remove from the heat; add the lemon juice, salt, and pepper.
5. Let the broth cool and discard the onion.
6. Beat the egg and egg substitute with an electric hand mixer. Add the sour cream and beat until combined.
7. Slowly add the cooled broth to the egg mixture while beating. Taste and adjust seasonings.
8. Chill several hours or overnight before serving.

To Serve: Pour the chilled soup in chilled bowls with hot potatoes and sprinkle with scallions.

Chilled Tomato Soup  
(Pareve)

Yield: 10 servings (1 cup = 1 serving)

All vegetables taste better in season, particularly tomatoes. Opt for July, August, or September as the time to prepare this refreshing soup.

1 large (6 ounces) red onion, peeled and cubed  
2 large cloves garlic, smashed and peeled

# DINING IN

- 1 shallot, peeled and quartered
- ¼ cup fresh basil leaves
- 3 pounds ripe tomatoes (preferably plum), halved crosswise, seeded, and cubed
- 3 cups low-sodium V-8 juice
- 1 teaspoon sugar
- 1/8 teaspoon ground white pepper
- 1 teaspoon ground cumin
- 3 to 4 tablespoons balsamic vinegar or Aquavit
- 1-1/2 cups diced cucumber
- ½ cup sliced toasted almonds, for garnish
- Nonfat plain yogurt or nonfat sour cream, for garnish (optional)

1. Place the onion, garlic, and shallot in a food processor and process until minced.
2. Add the basil and 3 cups of the tomatoes and puree. Transfer to a mixing bowl; puree another 3 cups of tomatoes and repeat until all the tomatoes are pureed.
3. Add the juice, sugar, pepper, cumin, and 3 tablespoons of vinegar. Stir to blend well. Taste and adjust seasonings. Add the cucumbers.
4. Refrigerate overnight or at least for 3 to 4 hours.

To Serve: Pour into chilled mugs or bowls and sprinkle with toasted almonds. If served with a dairy meal, garnish with a dollop of nonfat yogurt or sour cream and fresh basil.

Barbara Bernstein's Fresh Asparagus Soup  
(Meat or Pareve)  
Yield: 6 cups (1 cup = 1 serving)

When our neighbors Barbara and Arthur discovered that their cholesterol levels were higher than they should be, they gave judicious attention to changing their lifestyle. They cut the fat and animal protein and upped the vegetables and grains. They still enjoy eating, but it's with

their health in mind. Barbara gets special pleasure out of making soups. Using fresh vegetables as a base always gives a vibrant, uncomplicated taste to a light soup.

- 2 teaspoons olive oil
- 1 shallot, peeled and sliced
- 2 large leeks, white part only, split, washed, and chopped
- 1 medium Idaho potato, peeled and sliced
- 2 pounds asparagus, tough ends removed, cut into 2-inch length
- 2 (14-ounce) cans (1-3/4 cups) defatted sodium-reduced chicken broth or vegetable broth
- Juice of half a lemon
- Ground white pepper to taste
- Chopped chives, for garnish
- Croutons, for garnish

1. Heat the oil in a large nonstick saucepan. Add the shallot, leeks, potato, and asparagus and saute 3 to 5 minutes.
2. Add the broth, bring to a boil, and reduce the heat. Cover and simmer until fork tender, about 20 minutes.
3. Drain, returning the liquid to the saucepan, and puree the solids in a blender or food processor. Add 1 cup of liquid to smooth the mixture.
4. Return the puree to the remaining liquid in the saucepan. Stir to blend. Add the lemon juice and white pepper.
5. Heat and serve in warm bowls with a garnish of chopped chives and/or a few croutons.

Per Serving  
 1.7 gm total fat .24 gm saturated fat  
 1.6 gm fiber 78 calories  
 0 mg cholesterol 20.4% fat 13 mg sodium  
 16 calories from fat

Low-Calorie Cabbage Borscht  
(Pareve or Dairy)  
Serves: 12

This soup may be prepared ahead and reheated.

- 1 medium head (1-1/2 pounds) green cabbage, shredded
- 8 cups Vegetable Broth or water
- 3 shallots, minced
- 2 onions, peeled and sliced thin
- 2 fresh or salt-free canned plum tomatoes, peeled, seeded, and chopped
- 1 rib celery, diced fine
- ¼ cup chopped Italian flat-leaf parsley
- 1/8 teaspoon ground white pepper
- 1 teaspoon salt
- 1 bay leaf
- 5 large beets, cooked, peeled, and cut into julienne
- Juice of ½ lemon
- ½ cup dry white wine or vermouth
- 1 teaspoon sugar
- 3 tablespoons chopped fresh dill or 1 teaspoon dried dill weed
- Nonfat sour cream and chopped fresh dill or sliced scallions, for garnish

1. In a large saucepan, combine the cabbage, broth, shallots, onions, tomatoes, celery, parsley, pepper, salt, and bay leaf. Bring to a boil, reduce the heat, and cover. Simmer for 1-1/2 hours.
2. Remove the bay leaf. Add the beets, lemon juice, wine, sugar, and dill. Cover and simmer 30 to 40 minutes. Taste and adjust seasonings.

To Serve: Ladle the hot borscht into soup bowls, top with a dollop of nonfat sour cream, and sprinkle with chopped fresh dill or sliced scallions.

Per Serving  
 .2 gm total fat .04 gm saturated fat  
 2.4 gm fiber 41 calories  
 0 mg cholesterol 5% fat 223 mg sodium  
 2 calories from fat



## Traveler's Guide to Jewish Germany

By Billie Ann Lopez and Peter Hirsch  
Pelican Publishing Co.  
320 pp. \$22.50 paper

According to the Talmud, the doors of return are always open, and the restored and preserved synagogues, cemeteries, and mikvehs (ritual baths) in Germany await visitors, both Jew and Gentile, with doors open wide. This important work, complete with full-color photographs, describes significant sites mentioned in no other guidebook.

With more Jewish historical points of interest than any country outside of Israel, Germany contains not only the relics of the past but also the origins of rituals and traditions that continue to the present day. Anyone researching family names, the Yiddish language, or Talmudic teaching may find their beginnings here.

Yet, even for those not interested in scholarly or personal investigation, Germany offers many Jewish points of interest—some somber, some sacred. In the Jewish cemetery on Ilandskoppe in Hamburg is a memorial to the Nazis' victims that includes an urn from Auschwitz. In Ausburg is probably the only

surviving German Jugendstil synagogue. A museum located in the synagogue complex contains a rich collection of ritual and secular objects from the seventeenth through the nineteenth centuries.

Whether travelers are searching for history, religion, or their roots, they will not be disappointed by the countless discoveries to be made with the help of this key to the open doors of Jewish Germany. *Traveler's Guide to Jewish Germany* is part of the Pelican International Guide series, as is *A Travel Guide to Jewish Europe* (18.95 pb).

## The Death of Death: Resurrection & Immortality in Jewish Thought

By Neil Gillman  
*Jewish Lights* 336 pp.  
\$23.95  
Reviewed by Estelle Hoffman

In the beginning, death was regarded in Judaism as final. Rules governed quick

burial and mourning. Only in two biblical texts, Daniel and Isaiah, are there hints of resurrection or of afterlife.

"Religion is the intuitive way in which communities make sense of the world and of the human experience," is Neil Gillman's definition, and he quotes Rollo May's definition of "myth": A myth is a way of making sense in a senseless world." People have always been aware of their mortality, and have struggled to cope with that reality to make sense of it.

Judaism has an intrinsic richness and ability to help us cope with life in our world, but it was not until the intertestamental period that the concept of resurrection arose strongly. In Jewish interpretation, there will be an afterlife when our bodies will be raised from the grave and reunited with our souls; then reward and punishment

will be assigned. This is classic myth, one of several.

Does it "let God off the hook" for the injustices perceived in life? Does it offer "pie in the sky" for those who suffer seemingly unjustly in life?

Christianity solved the problem by teaching punishment of sin at the core of its doctrine, with all of us bearing the brunt of Adam's sin, but redeemed by the death of Jesus on the cross. This book's author prefers the idea of suffering as the price of achieving self-awareness and discrimination (gained by eating the forbidden fruit). Instead, death may be regarded as punishment of sin, as a force of its own, or as a remnant of older, pagan belief.

Then there is the premise of restoration, resurrection, when God will have complete power, even over death. That would be the death of death.

The Bible does not speak of afterlife. Reward and punishment are to be dealt with during life, and no hope of afterlife is offered, but the ancients felt that somehow the human person would continue. The fact is that death in the Bible was a source of ritual impurity, and attempt to contact the spirit of the dead was forbidden.

Separation of the soul from the body is common in western culture, from Greek philosophy and possibly earlier religions. Nefesh refers to the breath of life blown into the body by God. The idea that the soul leaves the body at death was established in Judaism in the age of the Talmud. In Isaiah, the promise of resurrection was only to include the righteous. The evil would then be punished.

In ancient Egypt and Persia, the dead continued to live or would be resurrected, possibly influencing Jewish thought, and of course, Greek philosophy greatly invaded Jewish thinking, as evidenced in writings of Maimonides (1135-1204), who struggled with discrepancies between Jewish religion and Greek philosophy, striving to merge the two. Why bad things happen to good people has always been a topic of debate, and an afterlife provides an answer that was accepted by talmudic rabbis.

Theology never exists in a vacuum, but is always a response to society. Gillman traces the course of history until the 18<sup>th</sup> century, when in the period of enlightenment and enfranchisement the idea of spiritual resurrection suited us better

than bodily resurrection.

The evolution of religious thinking can be traced, reflected in the prayer books of Judaism. Jews were more concerned with the prayer book than with the Bible, and it was, therefore, in the liturgy that changes were made, mainly in the translations. The promise that God brings life to the dead occurs repeatedly in daily prayer.

In the modern period, belief in resurrection was scant, but now post-modernity seeks to restore what modernity took away. Fathers of post-modernity, Martin Buber, Franz Rosenzweig and Abraham Joshua Heschel inspired a turn to spiritual seeking. Jewish thinking now resembles that of Christianity in the belief that if God is God, He can work paradoxes, and death can be final, but resurrection, even bodily resurrection remains credible.

Neil Gillman has written this scholarly book intended for the lay person, with his personal opinions. He is a leading religious thinker in America, recognized by people of many faiths. His writings are not difficult for the ordinary reader.

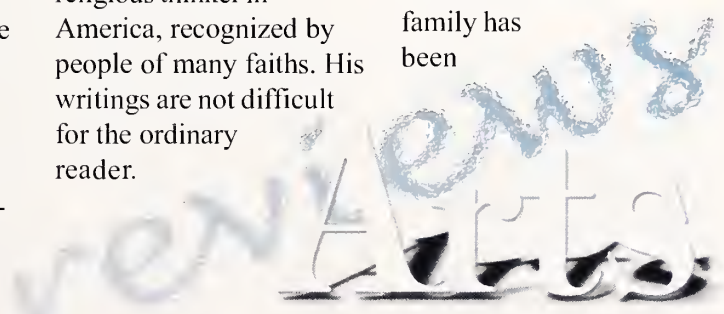
They include *Sacred Fragments; Recovering Theology for the Modern Jews*. He chairs the Department of Jewish Philosophy at the Jewish Theological Seminary in New York. *The Death of Death* is praised by Jewish and Christian theologians. It is extremely interesting and would be a good basis for group discussion.

### The Story of the Jews: A 4,000 Year Adventure

By Stan Mack  
Villard (Random House)  
273 pp. \$19.95  
Reviewed by Estelle Hoffman

A book of cartoons is necessarily light hearted, yet *The Story of the Jews* is serious, and the combination of history and amusement somehow works as devised by Stan Mack.

He did enough research to make accurate the basic facts of biblical and secular history, as well as the drawings. The Jewish family is included, because the author feels family has been



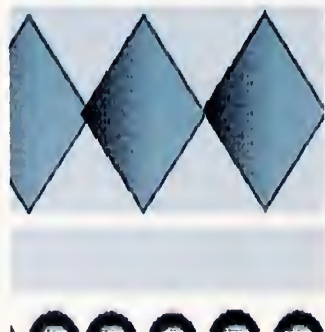


important throughout our history. His stated intention is to present the history in a simple style, hitting all of the high spots until and including the present time, in Israel and the Diaspora.

I do believe that everyone will enjoy this book, whether you are completely familiar with all of its substance, or you feel inclined to spend an hour or two admiring the skill of Stan Mack in recapping 4,000 years in his innovative way.

Stan Mack is a veteran cartoonist who has received awards from the American Booksellers Association and the American Institute of Graphic Arts. He is former art director of The New York Times Magazine and a regular contributor to cartoon pages of various publications. He has written and/or illustrated children's and young adult books with his partner Janet Bode.

*The Story of the Jews* will be a well enjoyed gift for anyone after you've spent some time with it yourself.



### In The Shadow of the Swastika

*By Hermann Wygoda  
Edited by Mark Wygoda  
University of Illinois  
Press 167 pp. \$24.95*

*In The Shadow of the Holocaust* is different from *Run East* (by Jack Pomerantx and Lyric Wallwork Winik, reviewed in the *Times Outlook* issue previous to this), in that Herman Wygoda went from Poland to Germany to work. His parents, siblings and son were murdered in the Nazi death camps.

When his struggle to survive started, he was 33, young and strong. When Germany became too dangerous, he fled to Italy, and lived a life of wartime adventure and narrow escapes, helping the Italian resistance and the Allied Armies.

He fought to liberate Italy from fascists rule and in the end received the American Bronze Star from Gen. Mark Clark in June 1946. From the journal he kept, since his death in 1982, Hermann Wygoda's children have

compiled this remarkable memoir.

Mark Wygoda is a professor of biology at McNeese State University in Lake Charles LA. The foreword by Michael Berenbaum, president and CEO of the Survivors of the Shoah Visual History Foundation in Los Angeles, casts interesting reflections on World War II and the subject of this moving story.

### Living Judaism

*By Rabbi Wayne Dosick,  
Ph.D.  
Harper SanFrancisco  
385 pp. \$19 paperback*

*Living Judaism* is now available in paperback.

This is "The Complete Guide to Jewish Belief, Tradition and Practice."

Rabbi Wayne Dosick is spiritual guide of the Elijah Minyan, a group of Jews seeking to re-invigorate Judaism through worship centered in spiritual renewal and personal growth. He is Adjunct Professor of Jewish Studies at the University

of San Diego, past president of the San Diego Rabbinical Association, creator of The Video Synagogue, and past host of God Talk on radio.

He is author of five books and lives in San Diego.

### Triumph of Hope: From Theresienstadt and Auschwitz to Israel

*By Ruth Elias  
Wiley Publishers 274  
pp. \$24.95*

*Triumph of Hope* is the internationally renowned memoir of how a young, Jewish woman from Czechoslovakia survived internment by the Nazis in the death camps of Terizin and Auschwitz during World War II. This vivid autobiography, which recalls one of the darkest times in world history, evokes the terror of the Nazi concentration camps in painful detail, the sadistic experiments Elias and her baby were subjected to, and the ultimate sacrifice she made to save her life.

Ruth Elias' story continues with the aftermath of imprisonment, the difficult adjustment to "normal" life and the obstacles she encountered while immigrating to Israel in her quest for a new existence. The crimes committed

against the Jews in Germany during World War II will forever live in infamy. Ruth Elias gives a powerful voice to everyone who survived or perished during this evil period in history and insures that his or her stories will not past into oblivion.

*Triumph of Hope* is a testament to the strength and courage of Holocaust survivors, a memorial to those who lost their lives, and an enduring account of the horrible truth for future generations.

Wiley books are available at your local bookstore or by calling 1-800-225-5945.

Ruth Elias, a Holocaust survivor, lives in Beth Jitchak, Israel.

## **Ecology & The Jewish Spirit: Where Nature and the Sacred Meet**

*Edited by Ellen Bernstein  
Jewish Lights 277 pp.  
\$23.95*

*Reviewed by Estelle Hoffman*

Hailed by critics both Jewish and Christian, this is the first book to address the issues of environmentalism within the Jewish religion and tradition. *Ecology & The Jewish Spirit* is

also a source for the current searchers for spirituality.

Often given as the basis for man's assumed permission to use and abuse nature, instead the Bible charges mankind with responsibility of stewardship of our earth. Generally, we regard most of the Bible as history of our people. We ignore the role of nature, which is important in the development of civilization.

In our Scriptures we have a record of the relationship of people to nature and the laws concerning that relationship. In the early stages, God used elements of nature to teach the Israelites. When the land suffered from man's disobedience, they were "spewed out."

Later, in the Wisdom literature, nature is central. Though Torah does not change, its meaning for us can. The Torah examines the relations we have with nature, God and ourselves.

Ellen Bernstein pleads for our rejecting the materialism that dominates much of our society. This is the old plea of William Wordsworth, the great nature-loving poet of the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, most notably in "The World Is Too Much With Us." Repeatedly, our sages have reminded us that we are an infinitesimal part of the universe. From

Maimonides to Joshua Heschel, they have urged us to gain an understanding of intelligent living, in harmony with nature. The Talmud tell us, "The world pursues its natural course."

Stephen Jay Gould, renowned paleontologist, believes that every living species faces eventual extinction, but reminds us that this does not relieve us of our responsibility to our fellow human in the here and now.

Dan Fink is one of the contributors to *Ecology & The Jewish Spirit*. He writes that perhaps the earth would have been better off without us, but since we are here, we need to agree with the school of Hillel who insisted that it is good that humanity was created, and we should do our best for ourselves and all of God's creation.

In our own time, Joshua Heschel advises us to observe checks and balances. Though we are permitted to subdue the earth for six days a week, he counsels us to be ever aware of God's presence. "Acquiring things, we become enslaved to them. How much is enough, and what are we missing in pursuit of things?"

The contributors to *Ecology & The Jewish Spirit* are Dan Fink, Shamu Fenyvesi, Ellen Bernstein, Charles Fenyvesi, Neil Gillman, Shira Dicker and Neal Joseph Loevinger, all in the field of Judaism and Ecology. Thirty-seven essays discuss themes of nature in the Bible, the holiday cycles, prayer and mitzvot.

Steve Curwood, host of National Public Radio's Living on Earth, calls this book a "treasure-trove. . . reminder of the many ways the Garden of Eden lives with us today in our souls."

This book may be ordered by phoning Jewish Lights at 1-800-457-4000.

Ellen Bernstein is the founder of Shomrei Adama, Keepers of the Earth, the first institution dedicated to cultivating the ecological thinking and practices integral to Jewish life. She works as an organizational consultant to the Jewish community.

reviews



## 50's Fitness

### The Basics for the Mature Adult

The mature adult needs fitness as much as any other human. Those of us in this 50 year old plus age classification, no longer have the advantage of a young forgiving body that will endure abuse or neglect. We are not old, but physical training at this age is not the same as it is for those in their 20s or 30s.

#### Setting Goals

As with any major project, you must set goals and develop plans to achieve and/or maintain an optimal level of physical fitness. The goal for most of us in the age group will be to maintain our physical capacities at as high a level as possible for as long as possible.

If you are beginning fitness activities for the first time, your goals might be to walk 15 minutes at a brisk pace each day and to perform x number of calisthenic activities. It is important to remember that your goal is individual to you and no one else. Set what is reasonable and attainable for you, not what you think your friends might expect. This will be influenced by your current health status. If you have medical problems, you will need to consult your physician and work with him/her to develop a program. Even if you are healthy, if you have not been active on a regular basis, you must consult your family doctor before starting any physical fitness program. If you have not been exercising regularly you should start slowly and progress at a rate that will allow your body to adjust to its new requirements. You must balance your activities so that they match your abilities and do not try to do too much too soon.

#### Making Headway

Once you have found a comfortable level of activity, stick with it for a minimum of two weeks before you think about increasing it. After this initial period, increase what you are doing by 5 to 10 percent.

This gradual rate of increase is making headway, which is one of the major keys to success. You want to start at a level that is relatively comfortable, but difficult enough that you know you are working. A steady, graduated progression will give you the benefit of increased work without over stress and discouragement. Keep it smooth and comfortable.

#### Frequency

The best schedule is to do your fitness program about every other day, or at least three times a week. If you are really enthusiastic you could do your program up to five or six days a week, but beyond this there is no real benefit. Seven days of the same routine increase your chances of being injured. A day of rest will help the body, if not the mind and spirit.

## Intensity

Intensity is how hard you work, this is most easily measured by your heart rate. If you feel you have to strain to do an activity, the intensity is too high. Again, if the intensity is too high, you may get discouraged or even harm yourself. Practice counting your heart rate so you can know how hard your body is working. If you are just starting a program keep your heart rate on the conservative side. Those who have been training can push yourself a bit harder.

## Time or Duration

The time or duration is a major factor in the total amount of training. A minimum of 20 minutes each session is needed to achieve a training effect. The “more you do the better,” is only effective to a point. Exercising for one hour is not twice as beneficial as exercising for one-half hour, so “don’t kill yourself.” Twenty to 30 minutes each time is the best way to start. If you have the time and interest in doing more, then do 20-30 minute activity sessions two or three times a day. This is easier on the body and brain, while still providing the benefit.

## Heart Rate and Age

To control the level of intensity, you should use heart rate as a guide. One method by which you can estimate your maximum heart rate by using the number 220 and then subtract your age. This is your estimated maximum heart rate and you should be training at a level of 50 to 80 percent of your maximum; 50 percent for beginners, 80 percent for highly trained individuals. The table below shows the recommended levels of training heart rate for ages 50 through 80 years.

- Age 50 - 60 HR 100 - 135
- Age 60 - 70 HR 90 - 120
- Age 70 - 80 HR 85 - 100

Using a percentage of maximum heart rate is the easiest and safest way to regulate intensity, because it is automatically regulated by your own fitness level. For example, if you are 50 years old, your maximum heart rate would be 170 beats per minute and 70% of that (your training rate) would be 126. Simply choose an activity which produces that rate for you. A beginner in a program may find that a heart rate of 119 is achieved from slow walking, while better conditioned individual may find that she/he has to brisk walk to get up to that level. As fitness increases, so does the level of intensity of the work you have to do to reach your training heart rate. This is a very simple, self-regulating, self-progressing method. As your fitness increases, you can also increase the percentage of your maximum heart rate you use as a training rate.

## ALZHEIMER

Ruth sat at her kitchen table shaking her head in confusion — and fear.

“I’ve worked at the stove in this kitchen for 40 years. I’ve never left the house without turning off the oven. But yesterday I did. I get so confused. What’s more upsetting is that people think I know things I don’t, things I just can’t remember anymore.”

Ruth’s husband remembers the early changes in her ability to speak the right words, to use the electric beater or to remember to lock the doors.

Ruth’s family and friends have watched her mental faculties slowly slip away. When Ruth received the diagnosis of Alzheimer’s disease, it was just the beginning of the long good-bye many families experience.

More than four million older Americans have Alzheimer’s, the most common form of dementia. And that number is expected to triple in the next 20 years as more people live into their 80s and 90s.

Still, there’s reason for hope. There are as yet no cures, but researchers studying Alzheimer’s have made progress, especially in the last 5 years. New drugs that can temporarily improve mental abilities in some people with mild Alzheimer’s are now available, and more drugs are being studied. Researchers also have discovered several genes associated with Alzheimer’s. Furthermore, scientists are defining subgroups of dementias and their distinguishing characteristics in the hopes of refining treatments.

Although Alzheimer’s disease is the most common of the dementias, there are many types, even hundreds, of dementias — some reversible, and others, like Alzheimer’s disease — irreversible.

### WHAT IS DEMENTIA?

Dementia is the loss of intellectual and social abilities severe enough to interfere with daily



# Blumenthal Jewish Home 7870 Fair Oaks Drive - Clemmons NC **Chai-lights** May 1998



Al Herman

Dear Member of the Home:

In all the discussions about the potential sale of the Blumenthal Jewish Home in Clemmons, we feel like one of the really positive aspects of this decision has been overlooked - the opportunity to create The Blumenthal Jewish Home Foundation. Actually, this is a very exciting and forward-looking concept. While the details are still being worked out and while we will know much more about the final shape The BJH Foundation will take by midsummer, we are very enthusiastic about what has already been proposed.

Frankly, we believe that, when more people know about the proposed BJH Foundation, they will get excited about the potential it offers as well. At the core of the Foundation concept is the commitment to providing an enriched and uniquely Jewish environment for the Jewish elderly residing in nursing, assisted living and retirement facilities throughout the

Carolinas. The Foundation would support programs (like those already in place at the Clemmons facility) specifically created and designed to meet the uniquely Jewish spiritual, psychological and social needs of our loved ones.

We envision something that is both innovative and traditional at the same time, while keeping residents closely connected with family and friends in their local Jewish communities. Providing Shabbat and holiday services and kosher style food is only a starting place for what we can and should be doing. First, we will assure quality care for all BJH Clemmons facility residents as well as the availability of the Jewish programs and services that our residents now enjoy. Oversight of this effort by an ombudsman would ensure that these programs and services are ongoing.

The second challenge the Foundation faces will be to transfer this model to all the Jewish residents of the Carolinas. Moreover, this is where we think the most

exciting part comes in. Instead of servicing just the 65+ Jewish residents of the Home, The BJH Foundation has the opportunity to enhance the overall quality of life of the Jewish elderly throughout North and South Carolina. Things that are being discussed include: an organized network of volunteers; an ongoing series of programs for spiritual nurturing and enrichment; recreational programming for Jewish holidays and festivals; establishment of resident/family support groups; coordination of activities with local Federation organizations, Jewish Family Services, Jewish Community Centers, Temples and Synagogues; creation of a friendly visitors program; intergenerational programming and more. The potential for this expanded outreach is real and very exciting especially because of the larger number of people that could be served.

We support the establishment of The BJH Foundation because we believe that this is truly the way in which the original mission of the Blumenthal Jewish Home can best be carried out in the years ahead. We invite you to join us in that support.

Sincerely,  
Leonard Guyes, Albert Jacobson,  
Harvey Colchamiro  
Co-Chairs  
The BJH Foundation Committee

## People Helping People - Mitzvah Day'98

Sunday April 26th was one of those magical spring days when all the elements come together in perfect harmony. The BJH courtyard was filled with blue skies, bright sunshine, pink and white azaleas, colorful irises and people helping people. Inside spring also filled the air as the nursing home wings blossomed with smiling faces, children's voices, warm hearts and the kind hands of people helping people. This was Mitzvah Day for Temple Emanuel in Winston-Salem and the theme for the day was People Helping People. The day began early for the volunteers with registration, a kick-off breakfast and an inspirational service held at the Temple at 8:30am. Hundreds of volunteers received their assignments for the day and set off to provide service at numerous agencies in the area. Blumenthal Jewish Home was blessed to be the recipient of this effort and to welcome more than 50 Mitzvah Day participants to the Home that day.

By 10:30am our first group of volunteers had arrived at BJH. Jane Emerson came to assist residents with typing correspondence and to assist the admissions office with filling admission packets and brochures. The closet crew arrived to organize and tidy residents clothes closets. Amy Lamy and daughters Caroline and

Allison along with Lisa Lara and daughters Kaitlyn and Alexandra were soon hard at work helping residents to do "spring cleaning" in their closets. Clothing stylists Allison



*Amy Lamy, the chairperson for the Temple's Mitzvah Day projects at BJH, with daughters Caroline and Allison and BJH resident Esther Wolpin.*

and Caroline Lamy could be heard asking BJH resident Esther Wolpin "would you like to place the purple striped blouse with the white pants, Esther, or how about the checked top with the black slacks?" as they helped their mother put away winter clothes and arrange summer clothes for Ms. Wolpin who is visually impaired. Volunteer Lucy Groyser sat close by with needle and thread handy to mend clothing discovered in need by the closet crew.

By 1:00pm the courtyard was filled with volunteers planting flowers and weeding garden beds under the supervision of veteran BJH gardener Tony Schwertfeger. In the shade of a tree Kevin Marks received instruction in playing chess from Herman Nove while Kevin's sister Lara and mother Sharon planted flowers along with volunteers Mindy Bloom, Amy Lamy, the ? family and a little help from the Waddell sisters and Alison Siegel whose mothers were working inside. Sarah Waddell, Cathy Siegel and

Donna Stern had joined Jane Emerson to complete the admission paper work being done in the library.

By 2:30pm it was time to begin to transport residents to the commons auditorium for the mitzvah moment of the day, to see the Temple Emanuel Talent Show scheduled for 3:15pm. Volunteers who had spent the morning at other agencies, painting houses for Habitat, sorting food at the Food Bank, working at the Temple and so on arrived to also help at BJH. They joined the volunteers who were already on hand to ensure that all the residents who wanted to would be taken to see the talent show.

"There's no business like show business" so the song goes and so began the Temple Emanuel Musical Mitzvah Makers as they opened their show under the direction of Art Bloom. Art Bloom's musical talent put mitzvot, magic and music together when he brought a wonderful ensemble of talented and enthusiastic students and adults together to perform at BJH. With true show biz style the Temple Emanuel performers captivated their audience with music ranging from Broadway to the Bema. They topped off their performance with a musical tribute to Israel's 50th Anniversary and an original Hebrew song composed by Art Bloom. This joyous performance by the Temple's musical mitzvot makers both concluded and celebrated a day in which residents, volunteers and Temple members were all brought together in perfect harmony.

On this Temple Emanuel's 2nd Annual Mitzvah Day the BJH residents were touched in so many ways by the caring



hands of people helping people. Our sincere thanks to all those volunteers who participated in bringing Mitzvah Day to BJH. We thank the musical mitzvah makers who participated in the Talent Show and those who helped in so many ways throughout the day, cleaning closets, sorting papers, sewing, gardening, transporting residents, visiting and organizing and planning this special day. We thank you.

Amy, Bobby, Allison and Caroline  
Lamy Jane Emerson  
Lisa, Alexandra and Kaitlyn Lara  
Donna Stern  
Cathy and Alison Siegel  
Sarah Waddell  
Lucy Groyser  
Sharon, Kevin and Lara Marks  
Mindy Bloom  
Leonard Clein  
Georgette Somjen  
Daryl Kosloske  
Chris, Mike and Lauren  
Bienenfeld James Moo.  
Stuart Mandel  
Jan Lefkowitz  
Jean Fromson

# Musical Mitzvah Makers



## Captivate BJH Audience



Art Bloom, director of the musical mitzvah makers and performer in the show, introduces the cast.





Lisa Lara with daughters Kaitlyn and Alexandra have their hands full cleaning closets for residents on Mitzvah day.

# Even More Mitzvah Makers!



Jane Emerson puts together Admission packets for the Admissions office.



Lucy Groyser uses her talent to mend clothing for residents.



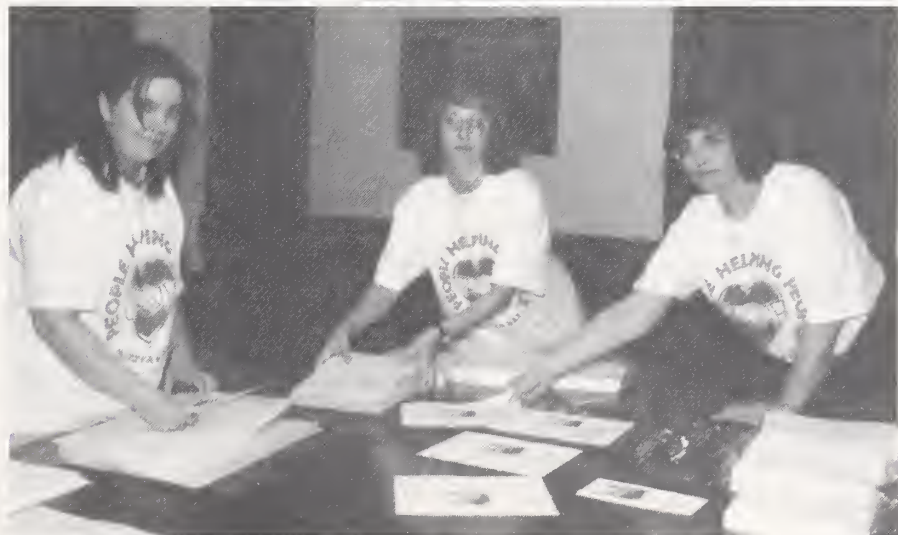
To the left: Chris, Lauren and Mike Bienenfeld and Caroline Lamy and, On the right, Sharon Marks and Amy Lamy have a good time planting flowers in the BJH courtyard.



## HAPPY BIRTHDAY

### JUNE

- Pauline Caudle
- Florence Cohen
- Hazel Grupps
- Lena Krieger
- Helen Labell
- Hildegard Oppenheimer
- Dorothy Myers
- Rose Nove
- Sadie Vanhoy



Sara Waddell, Cathy Siegel and Donna Stern spend a busy morning collating information to put into the admission packets.



# Music To Our Ears

The Preschool pre-passover visit was a perfect preview for the Passover holiday. The children arrived with great excitement looking for seats next to their friends both the young and the not as young “ grandmas and grandpas.” The sound of children’s voices filled the air as they joined in lively conversation, sang holiday blessings together with the residents and closed their visit with a delightful program of Passover and Shabbat songs. Dayenu! It would have been enough if the Temple Preschool came to visit only once a year but the school’s visits take place each month creating bonds of friendship and a comfort level for the children. Dayenu! It would have been enough if the children and residents only shared holiday blessings but they also create art projects together, sing songs, listen to stories

and enjoy a festive morning before Shabbat. Dayenu! It would have been enough if only the teachers and children arrived excited to see their “ older friends” but the parents also visit, greet residents and join in the friendship and festivities at these special events. Dayenu! Holiday celebrations would be enough but sharing them with children is music to our ears.

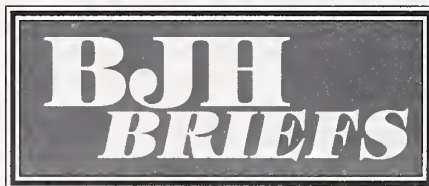
The delightful duo of Rabbi Fred Guttman and Mitchell Summers of Greensboro were music to our ears when they entertained for the April birthday party at BJH. These two polished performers joined together to present a program filled with traditional and contemporary Jewish music as well as popular melodies from



Broadway. Toes tapped, hands clapped and residents hummed along when familiar Hebrew, Yiddish and English melodies were sung. While Mitchell Summers, a professional singer and a soloist at Temple Emanuel in Greensboro, captured hearts with his stirring solos, accompanied by Rabbi Guttman on piano and guitar, together this dynamic duo captivated their audience as their beautiful singing filled the Commons auditorium. We hope this charming duo will take the show on the road again and soon take the road to BJH.



The Morning Glories brought the sweet sounds of springs arrival into the Home when they performed on March 31. This entertaining ensemble of singers delighted their audience as they carried them down memory lane through the familiar tunes of the 1950’s. Beautiful voices, sparkling personalities and cheerful good humor abound when the Morning Glories are on stage. They evoke both memories and laughter as they touch their audience with songs filled with love, humor and happy times. The sweet sounds of the Morning Glories were music to our ears as we welcomed spring to BJH.





**BJH**  
Chai-lights Editor  
Sue Clein

*The Morning Glories are a ray of sunshine as they brighten the day with an entertaining program.*



*Mitchell Sommers greets BJH resident Eva Kaplan after his performance at the April party.*



*BJH resident Frances Goldberg enjoys sharing Shabbat blessings with her preschool companions.*



*Peter Kairoff, pianist, music professor at Wake Forest University and father of a visiting preschooler offers an impromptu concert during the preschool's visit to the Home.*



*Fair Oaks resident Goldie Sandler plans her seder plate design with the help of two preschoolers.*



## Highlights in June

# 1998

1. Shavu'ot Yikor Services, 9:30 a.m., Synagogue.
2. Homewide Birthday Party, 1:30 p.m., Commons Auditorium.
5. Catholic Mass, with Holy Family Church, 10:00 a.m., Friendship Room.
5. Travelogue and Library Books, with Forsyth County Library, 10:30 a.m., Individual Units.
7. Brenner Concert "America's Grandson", 2:30 p.m., Commons Auditorium.
9. Leave for VFW Hall, Senior Citizens Luncheon, 10:00 a.m.
9. Resident Council Meeting, 2:00 p.m., B-1 Activity Room.
12. General Store, 10:00 a.m., Mansion Library.
14. Sunday Sweets, with Sisterhood Temple Emanuel, 2:30 p.m., Upper Commons.
17. Leave for Greensboro, Starmount Country Club, 10:30 a.m., Fair Oaks Lobby.
18. News and Views, with Leonard Clein, 2:30 p.m., Friendship Room.
26. Leave for Winston-Salem, Hanes Mall Shopping, 9:15 a.m., Fair Oaks Lobby.
28. Card Club, 3:00 p.m., Friendship Room.



*Herman Nove enjoys a chess game in the shade of the BJH courtyard with volunteer Kevin marks on Mitzvah Day*



*BJH resident Miriam Gingold sings along to the familiar Yiddish and Hebrew melodies sung by entertainer Mitchell Summers at the April birthday party.*

# Millie's Musings

The National Jewish Outreach Program sponsored the second annual Shabbat Across America on March 20, 1998. This national Jewish event was conceived to celebrate what unifies all Jews - Shabbat. A half million people of all ages across America and Canada, representing 628 congregations and Hillels, came together to eat, drink, relax, dance, enjoy, pray, debate and celebrate.

How fortunate that the Blumenthal Jewish Home was able to participate in this event! For several years the Hillel students from the Greensboro Area Hillel have been coming to BJH once a month to conduct Shabbat services for the residents and to mingle with them. On this special Friday evening the students led the service and joined the residents at a very special Oneg; they ate and drank, sang the blessings and many familiar Jewish songs, engaged in conversation with the residents and reinforced their friendships. The Greensboro Hillel was the only Hillel in the nation that conducted this service at a Jewish residential care Home.

Meri Moss, one of the students, commented that "the event turned out much better than she had anticipated because the residents were so glad to have the opportunity for more personal contact". A major topic of conversation seemed to be attempts to convince the students to date their great-grandsons and granddaughters.

Our thanks to Irma Moss, the Greensboro Hillel Area Program Coordinator, for coordinating this event and to the students Abbe Hartman, UNCG, John Dadesky, UNC-CH graduate, Geoffrey Gartner, UNCG, Marne Blake, Elon College, Laura Rittberg, UNCG and Meri Moss, Greensboro College. We are looking forward to a repeat event next year.



*A member of the Greensboro Hillel, John Dadesky serves refreshments to Dorothy Rogat during the Oneg following Shabbat services in the Fair Oaks Synagogue.*

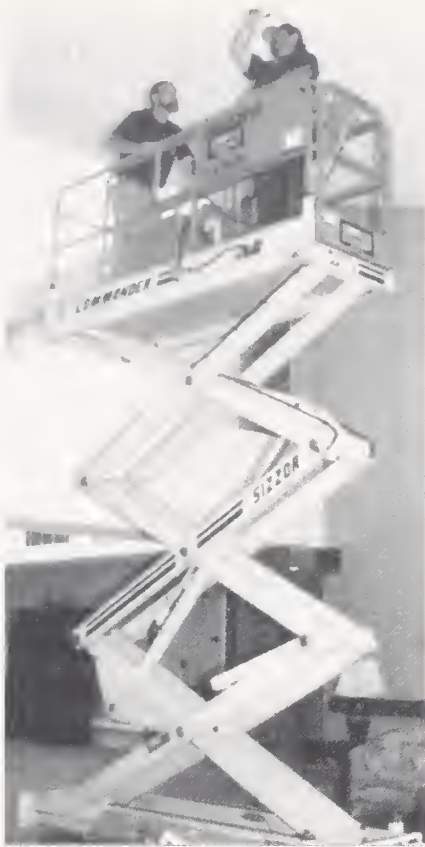


*Fair Oaks residents Hildegard Oppenheimer and Lottie Maienthau chat with Hillel student Abbe Hartman at the Oneg after services. July 1998*



*Members of the Greensboro Hillel conduct shabbat services for residents in the Fair Oaks Synagogue; left to right: Abbe Hartman, John Dadesky, Geoffrey Gartner, Marne Blake, Laura Rittberg and Meri Moss.*





How many men does it take to change a light bulb? In the Fair Oaks Commons at BJH, it takes two and a lot of machinery; seen from the left: Billy West and Tad McClamerock, members of the BJH maintenance department.

Jesse Clauson, of the maintenance staff, can be seen putting a new face on the A-wing corridors. A cheerful teal blue now greets visitors to A-wing and brightens residents days.



**HAPPY ANNIVERSARY**  
 Congratulations to the following staff members who celebrate anniversaries of employment in

**JUNE**

- 9 years  
 Linda Smith, LPN  
 Arlene Van de Rijn  
*Administrative Assistant*
- 5 years  
 Kathy Walker, CNA
- 3 years  
 Tara Jenkins, CNA
- 1 year  
 Tashawia Bruner, CNA  
 Pat Dewan, RN  
 John Hymes, *Housekeeping*  
 Linda Knox, CNA  
 Jarron Moore, *Dietary*  
 Vickie Sutton, *Housekeeping*  
 Angela Searcy, *Housekeeping*

**IN MEMORY OF**  
 We mourn the loss of:

Anna Passman

May her cherished memory bring comfort to her loved ones.

“Blumies is Blooming with Great Gifts for all occasions!”



Stop in and see our beautiful spring selection

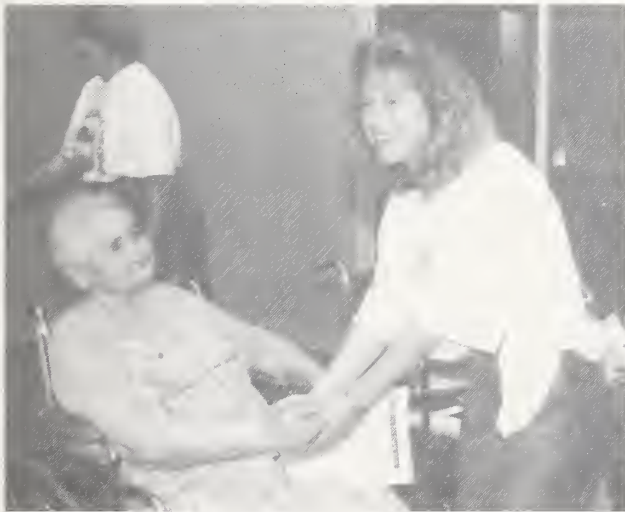
**Shop Hours**

Tues. 12-4 pm  
 Fri. 3-5 pm

Visit Blumies at BJH- Give the gift that gives twice.



The Mitzvah Day cast from Temple Emanuel's musical show, follow their own advice as they greet the audience after singing "Getting to Know You".



Melissa Glock, one of the performers on Mitzvah Day, greets Basya Yudelevich during the show.

## WISH LIST

Item	Price
Single Section Roll-In Refrigerator	\$3,000.00
Food Processor Hobart #FP100	\$1,600.00
Food Processor Hobart #FP61	\$1,500.00
Special Holiday Concerts, e.g. Chanukah Party, Sukkot Celebration and Mayfest	\$1,000.00
Pan Rack ADE 1818/KDA	\$ 200.00
Clothing Fund For Indigent Residents	\$ 200.00
VCR	\$ 200.00
Koss Personal AM/FM Stereo	
Cassette Players	\$ 90.00

We invite you to help us purchase these items. If you are interested, please send your check to:

The Blumenthal Jewish Home  
7870 Fair Oaks Drive  
Clemmons, NC 27012

If you have any questions, please call Seth Levy at (336) 766-6401.

We shall provide appropriate recognition for the items which are purchased.



### The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of \$100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Name of Honoree: \_\_\_\_\_

Inscription \_\_\_\_\_  
\_\_\_\_\_

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012



# TEMPLE NEWS

**Temple Beth HaTephila**  
*Asheville NC*  
*By Marjorie Schachter*

**THE SATURDAY MORNING FRIENDSHIP GROUP** met on April 14 in Unger Hall for a discussion of words, some of which, or even all of which you may already know, which express Jewish values. The list includes "achabah," or love, "bayit," the whole house, "echad," God's oneness, "emet", truth, "esch", energy, "halacha," the legal system, and "havdalah," ceremony for the end of Shabbat.

In addition, there are "kahal," community striving for holiness, "kavod," dignity and honor, "ali," tool or vessel, "makom," place, "ruach," wind or life or spirit, "safer," book, "shalom," peace, "esh", fire, "kli," a vessel or tool, "shekinah," spirit, "shema," hear, "tephilla," prayer, "teshuvah," repentance, and "tzedakah," charity and justice. Rose and Ted Rose supplied the refreshments.

**THE SISTERHOOD**, as noted last time, honored its new members at a special luncheon in March. What wasn't noted were those honored, who were Pauline Berman, Seena Calder,

Terry Haney, Dionne Kempenich, Glorial Miller, Marian Mosheim, Pearl Rosenthal, Cheryl Whitt, and Lotte Meyerson. Shirley Berdie headed the refreshment committee, consisting of Fran Aaron, Marge Hankin, Cele Resnick and Liesel Sullivan. Rosalie Schreier presented a history of the Temple.

An open brown bag Board and Planning Sisterhood meeting was held starting at noon on Monday, April 13. The latest of Sisterhood's successful annual rummage sales was held from noon on Sunday, April 19 'til noon on Wednesday, April 22. A special bag sale with lowered prices took place on Wednesday morning.

**THE BROTHERHOOD** would have to be forgiven for saying it's déjà vu all over again. According to Arnie Sgan's article in the April Temple Bulletin, "Sidney Schochet, Jewish Chautauqua Society Chairman, won two national awards at the recent 36th

National Federation of Temple Brotherhood Biennial Convention held in Dallas, Texas.

Schochet received the Harold Dubinsky Memorial Award for Outstanding JCS Chairman in the Small Temple class. He also won the Harold W. Dubinsky Memorial Award for Best JCS Fundraiser (small class). Sidney was also cited for a Gold Award for being among the top ten JCS Chairmen in the nation to exceed 100% of his JCS quota.

Also at the convention, the Beth HaTephila Brotherhood received the coveted Julian Lyons Memorial Award. The Lyons Award is presented to the Brotherhood in recognition of outstanding service to our temple, youth, community, Reform Judaism, and the Brotherhood movement. Mazel Tov!

**MUSIC NOTES** from David Cohen, music director, indicated that he was targeted for "Open Season" on April 3, when he answered any and all questions, as promised, after services. This year's Yom HaShoah service on April 22 featured music per-

formed by the Temple's resident choirs and the choir of St. Mark's Lutheran Church, under the direction of Bonnie Richards, as well as the Temple's own Billy Jonas. The combined choirs performed a contemporary anthem entitled "Even When God is Silent" by Michael Horvit. Billy Jonas performed solo, and the professional choir sang Lewandowski's "Enosch."

**LUNCH WITH THE RABBI**, the brown-bag lunch and timely talk series guided by Rabbi Ratner, held its April session on the 20. The topic of discussion was "The Synagogue Revitalized—Challenges and Prescriptions" by Rabbi Elliot Gertel.

**MAZEL TOV** to Diane (Dina) Phillips on her conversion to Judaism.

**THE POPULAR PASS-OVER SEDER** at the Temple was catered this year by Kimberly Linville Catering, and included, besides all the classics, Bob Janowitz's famous matzo ball soup.

**HELLO, NEW MEMBERS!** The Temple is proud and happy to welcome Mrs. Lottie Meyerson, Ms. Tammie Mesnard, Mr. & Mrs. Steven Huter, and Dr. & Mrs. Daniel Gottlieb. **SHALOM!**



**Beth Israel Synagogue  
Asheville NC**  
*By Lillian R. Wellisch*

**BET SEFER AND FAMILY EDUCATION NEWS BIG EVENT ON APRIL 5: The Pesach Fair on April 5 was for everyone. Robin Landsman was in charge of the event.**

**PRAISE FOR OUR BET SEFER STAFF:** Todah Rabah to all of our wonderful staff this year. Not only do they devote their Sunday mornings as well as preparation time during the week, they also deeply care about children and teach them creatively to deepen their Jewish knowledge. Please remember to give these folks your thanks! Our teachers: Laurie Chess—Alef I, Carmina Shuman—Alef II, Leticia Brockman—Gimmel, and Golda Trantham and Andy Deutsch—Daled.

Of course, it is our assistant teachers that are a key element in keeping Bet Sefer running smoothly. Thanks to Abby Miller—Alef I, Amy Joyce—Alef II, Margaret Teich—Gimmel, Liliana

Landsman—Family Ed, and Nicole Siegel. The latter two are helping as their post-Bat Mitzvah service project. A personal thanks from Sara Birnham to Nicole, who has been her assistant. She has been incredibly flexible, going wherever she has been needed.

As always, ongoing gratitude to Robin Landsman for her work as Family Education programming, to Bob Deutsch and Billy Jonas for music, to Debi Miles for field trip and Temple/Shul events, to Golda Trantham for her assistance, and to the Rabbi for his help and advice.

**APRIL AND MAY CAL-  
ENDAR:** April 5—Pesach Fair, May 3—Community wide Yom HaAtzmaut (Independence Day) Celebration, and May 17—Closing Ceremony followed by potluck picnic at Weaver Park.

**BETH ISRAEL MEN'S CLUB  
REPORT ON THE RESISTANCE AND RESCUE EXHIBIT AT THE JCC**

Denmark heard the Nazi demands, recognized the evil, made the decision not to become a party to this evil and saved just about ALL of their Jewish citizens. This is the story that this exhibit told. Visitors to

the exhibit could have viewed the photographs and read their related texts. However, the Men's Club was given two great advantages. . . Art Green and Debi Miles. Art and Debi have specific insights into some of the background behind many of the displays and they eloquently shared this with the Men's Club. Art's insights came as a result of a long-time Danish friend who had lived during these times and shared his experiences with Art. The Men's Club sends a hearty thank you to Art Green and Debi Miles for this every moving experience.



**Y O M  
HASHOAH**

The 27<sup>th</sup> day of Nissan was the day on which Jews throughout the world formally recall the six million Jews in Europe who were tortured and murdered during the second world war just because they were Jews. In addition to the six million Jews, Germany also murdered millions of Christians, gypsies, homosexuals, and dissidents who were caught up in this extermination frenzy. Our joint community service was held on Wednesday, April 22, at 7 p.m., at Temple Beth HaTephila. The guest speaker was Susan Siegel, Principal Deputy Director of the U.S. Department of Justice Office of Special Investigations. Her topic was "Fifty

Plus Years After the Holocaust: A Measure of Justice." Also speaking very effectively was Father Charles Taylor of St. John's Episcopal Church. The combined choirs of St. Mark's Lutheran Church and Congregation Beth HaTephila, with Bonnie Richard, choir director and David Cohen, organist, were also on the program. The Men's Club distributed Yom HaShoah Memorial Candles to all members.

**KOSHER FOR PASS-OVER WINE AND CHEESE PARTY**

On March 22, the Men's Club, in conjunction with the Wein Haus, sponsored a Kosher for Passover Wine and Cheese party. It was held at the Savoy Restaurant. We heard presentations on the history of wine, winemaking technology, and wine selection criteria. We also had the opportunity to taste wines and, if we chose, to order.

**MEN'S CLUB  
SHABBAT**

April 24 and 25 featured the Men's Club Shabbat and the Bar Mitzvah of Genya Fridlyand. This Bar Mitzvah





was especially noteworthy and heart warming because Genya and his parents came here approximately nine years ago and Genya was four or five at the time. He spoke so beautifully about his parents and his life and Russia and what it meant to come here. The Men's Club Shabbat was a wonderful occasion. Todah Rabah to Bill Abramson and Barry Landsberg.

**CAMP RAMAH DAROM**

Representatives from Ramah Darom were present on April 23 at the Synagogue to talk about Synagogue Retreats, Senior Programming, Passover Retreats, Young Adult Activities, Family Camps, Children's Summer Camp, Summer Jobs, and LTI Training.

*THE CENTER FOR JEWISH STUDIES AT UNCA AND THE OFFICE OF INTERNATIONAL PROGRAMS PRESENTED "VOICES OF SURVIVAL"*

This was a talk by Ken Jacobson at the Humanities Lecture hall at UNCA about the Holocaust and the concealment and recovery of Jewish identity.

Ken Jacobson is a writer and editor living in Washington DC. His book, en-

titled *Embattled Selves*, the Atlantic Monthly Press, is an investigation into the nature of identity through oral histories of Holocaust survivors. Mr. Jacobson interviewed over two hundred native people in six European cities for this book. His interviews are now in the permanent collection of the U.S. Holocaust Museum.

**WOVEN YOUTH NEWS**

The month of April was absolutely jammed packed, Jessica Hedgepeth reports. On April 8, during the week of Pesach, Woven Youth held its annual Pesach Seder. April 22 was a very busy night. "On this night," Jessica says, "we had a Leadership Program to prepare and educate our youth for leadership in the Youth Group. After the Leadership Program, we had our Yom HaShoah program. April 28 was our PotLuck Dinner. While we ate, we listened to Shirley Kaufman, our guest speaker."

**CONTEMPORARY DISNEY—A MUSICAL TREAT FOR THE WHOLE FAMILY**

This program was held on Sunday, April 19, at the JCC. We heard selections from "The Lion King," "The Little Mermaid," "The Hunchback of Notre Dame," "Pocahontas," and Oliver and Company." The program was performed by the Midday Musical Troupe, featuring John Hall and Susan Wadopian.

**MIRIAM'S CUP FOR PASSOVER**

Women from Beth Israel and the JCC co-sponsored the event at FIRED UP on Wall Street on April 1. Attendants chose from either clay or glass to have it ready the first night of Pesach.

**ISRAEL AT 50 AT JCC**

Of the exhibit of Israel's 50<sup>th</sup> in the showcase, Israel's declaration by Arthur Szyk, was particularly interesting. The JCC also had buttons and T-shirts for Israel's 50<sup>th</sup> birthday.

**FAMILY EDUCATION**

Family Education sponsored a two-part workshop on "The Spirit of Shabbat." The participants expressed interest in future workshops on various topics.

**"WEDDING DAYS:**

**WHEN AND HOW GREAT MARRIAGES BEGAN" BY SUSAN J. GORDON**

On Sunday, April 26, at 10:30 a.m., we were privy to a delightful talk by author Susan J. Gordon, who is the daughter-in-law of our own Joe Gullotta. She revealed surprising humorous, passionate, and romantic details about the courtship and marriages of extraordinary couples. She had a book signing following her lively, entertaining talk.

**PERSONAL TESTIMONY OF THE HOLOCAUST**

On April 26, Walter Ziffer gave us his own accounting of what happened to him during the Holocaust. As always, all were intrigued and interested by his personal recalling of this event.

**"ROOTS IN THE AIR", A READING AND TALK BY SHIRLEY KAUFMAN**

This program was held on Tuesday, April 28, at the Owen Conference Center, UNCA and sponsored by the Center for Jewish Studies at UNCA.

Growing up in Seattle and living in San Francisco, Shirley

Kaufman has made her home in Jerusalem since 1973. She is the author of

seven books of poetry, including "Roots in the Air," new and selected poems (Copper Canyon Press, 1996). "Her poems flourish in the spaces between what is familiar and unfamiliar, between life in Israel and life in the United States, and in those moments when the differences between Palestinian Jews, mothers and daughters, history in the immediate moment, play themselves out. Her poems evoke what it means to value ones roots, yet not to be rooted, speaking beyond the individual immigrant's experience to a large global interconnectedness" (Roots jacket copy). Also a translator, Kaufman is a translator of Abba Covner, the late Israeli poet, who was a leader of the Partisans of Vilna. In this presentation, Kaufman read her original work and talked about the impact Jerusalem and Israel have had on her work and life. This program was co-sponsored by the Western North Carolina Jewish Federation.

**MEMBERSHIP**

We are delighted to welcome our new members Janet and Jud Rietdorf.

**C O M M U N I T Y**  
**News**

**Museum of the Jewish Family**

"The Artist, the Bible and the Storyteller: Interpretations of the Book of Genesis by Paul-Henri Bourguignon"

The next exhibition in our "museum without walls" program is a presentation of original drawings by the late American artist Paul-Henri Bourguignon at the Chapel Hill Town Hall, mid-September to mid-October, 1998. "The Artist, the Bible, and the Storyteller" features scenes from the Book of Genesis from Bourguignon's series of two-hundred drawings based on Old Testament themes.

A public reception for the exhibition will be held at the Chapel Hill Town Hall on Friday, September 18, 1998, 4 to 6 p.m.

**CAJE**

**CAJE WINS REVSON FOUNDATION GRANT/LOCAL DONOR MATCHES**

*News Flash!!* We want you to be among the first to know. The Carolina Agency for Jewish Education (CAJE) has been awarded a **\$10,000 matching grant from the Jewish Media Fund and the Charles H. Revson Foundation of NY, for the acquisition of the Jewish Heritage Video Collection (JHVC), valued at \$12,500. This 4-to-one matching grant** has been matched by a *generous anonymous gift from a family foundation donor* who accepted the challenge, and provided the **matching \$2500** to CAJE, to enable us to bring this unique collection to the Resource Center in Charlotte. CAJE is one of only 18 sites in the U.S. selected in 1998 to receive this grant from the Revson Foundation. Needless to say, excitement rules!

The Jewish Heritage Video Collection (JHVC) consists of almost 200 videotapes of classic Jewish, Israeli and Yiddish films, documentaries, Judaic content television programming, and children's videos, in addition to 10 complete Jewish-theme film courses, *all of which will be available on loan to CAJE members, through the regular CAJE lending library program.* The collection will arrive in Charlotte in late fall, 1998. The CAJE video collection will grow by 50% with the addition of this fabulous film library, to include more than 600 titles on the shelves of the Resource Center. Most of the new videos are for family viewing, for high school age and up, and adult audiences, and complete areas of the CAJE collection we could previously only dream about offering.

Watch these pages for more information about the collection later this year. The complete list of titles will be published just as soon as the **Jewish Heritage Video Collection** is available to go out on loan to your home, school, havurah group and organization.



COMMUNITY

1998-1999 CAJE  
Membership Time Is Here

This is a very important time—the time of the year when your Carolina Agency for Jewish Education (CAJE) annual membership can make a difference for you and your family.

Please complete and return the enclosed membership application with your check on, before or close to July 1, 1998, so that you may enjoy a full year's benefits. The CAJE membership year extends from July 1, 1998 through June 30, 1999. Your CAJE membership is a tax-deductible donation.

The most important benefit of your individual or family CAJE membership entitles you to borrowing privileges in the multimedia Resource Center at Shalom Park for the whole year. Membership contributions also support the workshops, speakers, newsletters, publications, exhibits, consultations, reference services and other programs that CAJE offers.

As a member-supported agency, CAJE depends on the financial support raised through this, our annual membership campaign, as a significant part of our program budget. We can't do it without you.

This year, we are pleased to offer special premium gifts to any CAJE individual or family member who contributes at the new "Bonim (Builders)" \$250 or more level, or at the \$100 or more level (Honorable Mensh"-en):

\*\*Learn Torah With. . . a weekly Torah study for adults, featuring a most diverse and creative group of contemporary Torah commentators, published by Torah Aura Productions of Los Angeles, will be mailed to your home or office every week of the year as our way of saying thank you for your extraordinary support of CAJE in 1998-1999/5759. Enclose your \$250 check. Sit back and enjoy!

\*\*Shabbas Doc. . . a weekly Jewish family newsletter featuring parent/child Torah, activities, family bet din dilemmas and all the capsule Jewish current events from around the world that's fit to print, will be mailed to your home or office biweekly during the school year as our way of thanking you for supporting CAJE at the \$100 level.

CAJE, the central agency for Jewish education in Charlotte, and in the greater Carolinas region, is a project of the Carolinas Association of Jewish Women & Men (CAJWM) and is funded through grants from the Blumenthal Foundation, the CAJWM, the Jewish Federation of Greater Charlotte, other grant funders, and is supported by you, our members.

Many thanks in advance for your generous support. To many families and teachers CAJE ensures Jewish continuity. We hope that you will help us this year, and, please, with our increasing needs, would you especially consider a CAJE membership donation at this time?

1998-1999  
ANNUAL CAJE  
MEMBERSHIP  
APPLICATION

INDIVIDUAL/FAMILY MEMBERSHIP

Please Circle Membership Level & Enclose Check, Payable to CAJE

Please Check One

- Renewal Membership
- New Member

Please Circle Membership Level & Enclose Check, Payable to CAJE

Annual Fee	
"L'Chaim" Basic Membership	\$18
"Lamed Vav"—nik	\$36
"Mensh" -en	\$50
"Honorable Mensh"—en	\$100
"Bonim" (Builders)	\$250
Total Enclosed	\$

Name \_\_\_\_\_

Address \_\_\_\_\_

Address \_\_\_\_\_

Congregation/School \_\_\_\_\_

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### JCC Maccabi Games Teen Athletes Celebrate Israel's 50<sup>th</sup> Anniversary in August

The 16<sup>th</sup> annual Jewish Community Centers Maccabi Games, the largest athletic program for Jewish teenagers in the world, will celebrate Israel's 50<sup>th</sup> Anniversary during its weeklong Olympic-style competition. Thousands of host families and community volunteers will welcome 4,000 Jewish teens and 1,000 coaches from 100 Jewish communities in North America and abroad who are participating in the Games. The Games will take place in Charlotte, NC from August 9<sup>th</sup> through August 14<sup>th</sup> and in Detroit, MI from August 16<sup>th</sup> through 23<sup>rd</sup>.

Nearly 1000 athletes will compete in

*Continued on page 44*

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the JCC Maccabi Games in Charlotte with Charlotte being the smallest community to host the Games to date. Over 3,000 athletes will compete in the JCC Maccabi Games in Detroit; the largest games ever, where 20,000 people are expected to attend.

The teams in Charlotte will celebrate Israel's 50<sup>th</sup> Anniversary with an audiovisual presentation and musical performance recounting the development of the State of Israel. The JCC Maccabi athletes will participate in the show with Israeli flags, streamers, and flashlights. The Games will close with a birthday celebration for Israel.

The JCC of Metropolitan Detroit's opening ceremonies will celebrate Israel's 50<sup>th</sup> Anniversary with an audiovisual production and performance of the JCC's "Israel's Story," with the Maccabi choir, band and 100 dancers. "Israel's Story" depicts the development of the State of Israel from 1948 to 1998 through song, dance, and narration between a father and child. The JCC will bring the sights and sounds of Israel to the athletes through their Israeli Night Party, which will include a visit to a *shuk* (market), Israeli café on Ben Yehuda Street, Bedouin tent, dancing at a Tel Aviv disco, Israel Defense

Forces (IDF) Training Course, and much more. Closing ceremonies will include a special birthday tribute to the State of Israel, complete with a cake and candle lighting by the Israeli delegation. Children will write happy birthday notes on a Western Wall mural and present it to the Israel delegation at the closing ceremonies.

"The Games represent an opportunity for us to enhance our teenagers' knowledge and interest of Israel. We believe it is important because of Israel's place as a focal point in Judaism and Jewish life," said Stephen R. Reiner, Continental Games Chair of the JCC Maccabi Games.

Partnership 2000 is a program that creates partnerships between communities in America and Israel through American Jewish Federations and municipalities in Israel. Through the "Sister City Program" in which Partnership 2000 cites participate, eleven American communities will host thirty Israeli teen athletes who will represent local American teams in the Games. This initiative will enable Israeli and American teens to learn from each other and bridge the gap between them.

The Games will kick off with festive opening cer-

emonies at each location that include the Parade of Athletes, performances by famous bands and dancers. Competitive events such as baseball, basketball, gymnastics, soccer, and tennis are scheduled as well as social and cultural activities. Teen participants experience a sense of camaraderie as they trade pins and uniforms from their Jewish Community Centers. They also gain community spirit by being housed with Jewish families in each city.

Foreign delegations from Great Britain and Mexico will be represented in Detroit, with Great Britain playing in Charlotte as well. A delegation from Israel with a boys' basketball and girls' basketball team will first receive home hospitality in Kansas City, KS and then proceed to play in Charlotte and Detroit.

JCC Maccabi Games enrich Jewish identity and develop democratic values and leadership skills in Jewish youth. The Jewish values of community service, *tzedekah* (charity), and *tikun olam* (repairing the world) by helping others less fortunate than oneself will be emphasized this year through a "Day of Caring: Day of Sharing" in Charlotte. In this program, the athletes will participate in projects designed to help the community, including

cleaning parks, visiting the elderly, and serving meals to the homeless.

The JCC Maccabi Games are governed by partner organizations, Maccabi World Union, Maccabi USA/Sports for Israel, Maccabi Canada and JCC Association of North America, the managing partner. Maccabi World Union, located in Israel, is the parent body for international Maccabi sports organizations and the world Maccabiah Games. Maccabi USA/Sports for Israel sponsors the American team of the World Maccabiah Games. Maccabi Canada offers Jewish athletes the opportunity to represent Canada in the World Maccabiah Games.

Coca-Cola Company is the Continental Sponsor of the JCC Maccabi Games and has been a major catalyst of the Games since 1990.

For more information about the JCC Maccabi Games, contact Lenny Silberman, Continental JCC Maccabi Games Director, at the JCC Association, 15 East 26<sup>th</sup> Street, New York, NY 10010-1579, telephone: (212) 532-4958, ext. 273, fax: (212) 481-4174, e-mail: [lenny44@jcca.org](mailto:lenny44@jcca.org), web site: [www.jccmaccabi.org](http://www.jccmaccabi.org).

functioning. For centuries, people called it “senility” and considered it an inevitable part of aging. It is now known that dementia is not a normal part of the aging process and that it is caused by some underlying condition.

Symptoms of dementia vary in severity, order of appearance and with the type of dementia. But all dementias involve some impairment of memory, thinking, reasoning and language. Personality changes and abnormal behavior may also occur as dementia progresses.

#### **ALZHEIMER’S DISEASE**

Of the diseases that produce dementia, Alzheimer’s is the most common. The disease was named after Alois Alzheimer, a German physician. In 1906, Dr. Alzheimer noticed changes in the brain tissue of a woman who had died of an unusual mental illness. He found abnormal clumps (plaques) and tangled bundles of fibers (tangles). Other changes in the brains of people with Alzheimer’s disease include a loss of nerve cells in the areas of the brain vital to memory and other mental functions, and lowered levels of chemicals in the brain that carry complex messages back and forth between billions of nerve cells important to thinking and memory.

The first sign of Alzheimer’s disease may be mild forgetfulness. The disease progresses to affect language, reasoning, understanding, reading or writing. Eventually, people with Alzheimer’s disease may become anxious or aggressive, and may even wander from home.

#### **VASCULAR DEMENTIA**

A second common form of dementia is known as vascular dementia. Such dementias result from narrowing and blockage of the arteries that supply blood to the brain, or by strokes (infarcts), which cause an interruption of blood flow within the brain. People with this type of dementia often exhibit a stepwise deterioration of cognition function and ability. Paralysis, difficulty with language and vision loss are common. Vascular dementias are generally considered irreversible.

#### **PARKINSON’S DISEASE**

As many as 30 percent to 40 percent of people with Parkinson’s disease, a progressive, neurodegenerative disease, will develop dementia during the later course of the disease. Parkinson’s disease is characterized by stiffness of the limbs, shaking at rest (tremor), speech impediments, and shuffling gait. Conversely, some Alzheimer patients develop symptoms of Parkinson’s disease.

#### **A NEW DEMENTIA?**

Advances in molecular biology and diagnostic techniques in the past 5 years have helped identify a correlation between Parkinson’s disease and dementia and some features of Alzheimer’s disease. The finding has caused some researchers to suggest that the second most common cause of dementia may be what is called **Lewy body disease or dementia**.

Lewy bodies are protein deposits found in deteriorating nerve cells. They often appear in damaged regions deep within the brains of people with Parkinson’s disease. When Lewy bodies are found more diffusely dispersed throughout the brain, a dementia results with symptoms similar to those of Alzheimer’s disease.

There are differences, however, between Lewy body dementia and Alzheimer’s disease. Lewy body dementia progresses differently and includes fluctuations in cognitive impairment, including episodes of confusion. People with Lewy body dementia also experience hallucinations, which make it difficult to discern what is real or unreal. Although the early effects of Lewy body dementia tend to fluctuate, ultimately the impairments are severe and constant. At autopsy, the brains of individuals with Lewy body dementia are speckled with Lewy bodies, just as they are in people with Parkinson’s disease. In addition, Lewy bodies are found in the cortex, often along with the plaques (but not tangles) found in Alzheimer’s disease. Lewy body dementia, like Alzheimer’s disease, is irreversible.

What is significant is that the genetic changes that trigger these neurodegenerative conditions may have more in common than previously known. Research offers the best hope for pinpointing these and other types of dementias and refining treatments.



cont. from pg 27

**HUNTINGTON'S DISEASE**

Huntington's disease is a progressive, degenerative disease which affects the body and mind. It stems from a disorder within the brain which causes certain nerve cells to waste away. As the disease progresses, changes in personality and declines in intellect, memory, speech and judgment, occur. Dementia may develop in the later stages of the disease. Huntington's is known to be caused by a genetic disorder, and the gene that causes this disease has been identified.

**CREUTZFELDT-JAKOB DISEASE**

Dementias may occur in young or middle-aged people. Creutzfeldt-Jakob disease is a rare and fatal brain disorder thought to be caused by a prion protein. The earliest symptom of the disease may be memory impairment and behavior changes. The disease progresses rapidly with mental deterioration, involuntary movements (muscle jerks), weakness in the limbs, blindness and eventually coma.

**PICK'S DISEASE**

Pick's disease is a rare brain disorder characterized by disturbances in behavior, personality and eventually memory. The disease is relentless in its progression, which may ultimately include language impairment, erratic behavior, and dementia. Because of the strange behavior associated with Pick's, people are often seen first by psychiatrists. Like Alzheimer's disease, a diagnosis is usually confirmed at autopsy.

**OTHER CAUSES AND MIMICS OF DEMENTIA**

There are potentially reversible conditions that may cause or mimic dementia. Among these conditions are brain tumors, head injuries, metabolic changes, thyroid problems and nutritional deficiencies. Toxins, including chronic alcohol abuse, drugs or medication, may cause confusion, cognitive decline and dementia.

**NORMAL PRESSURE HYDROCEPHALUS** is an uncommon disorder characterized by an obstruction in the flow of cerebrospinal fluid, which causes a buildup of this fluid on the brain. Symptoms of

the condition include dementia, urinary incontinence and difficulty in walking. The condition may be caused by meningitis, encephalitis or head injury. If diagnosed early in the disease, normal-pressure hydrocephalus is treatable by surgery in which a shunt is inserted to divert the fluid away from the brain.

**DEPRESSION** is often mistaken for dementia in older adults, and conversely, dementia for depression. Symptoms of depression include sadness, difficulty thinking and concentrating, feelings of despair and inactivity. When the depression is severe, poor concentration and attention may occur. When dementia and depression do occur together (which may be in as many as 40 percent of dementia cases), the intellectual deterioration may be more extreme. Depression, alone or in combination with dementia, is treatable. The challenge is to make an early assessment that pinpoints the condition.

**DELIRIUM**, a state of temporary but acute mental confusion, is common in older people who have a short-term illness such as lung or heart disease, long-term infections, poor nutrition, medication interactions or hormone disorders. Emergency treatment of delirium is vital since a serious medical illness such as bacterial meningitis may be the underlying cause. Symptoms of delirium are sometimes confused with dementia.



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